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Wrong person in Rights place:

TBP calls for Crittenden's resignation. p2

THE Body Politic \$1

GAY

MARCH '78

HOMOS? HOMO
homosectionals?
harmosexuals? homo
divisionals? Homosection
homogenous? HOMOS?
HOMO, 'BROMO, DOMO
sexuals? GNOMO SEX
CLONOSEXUALS?
Homos homos homos





Ontario

Commission head: gay rights "non-issue"

Dorothy Crittenden, the new chairperson of the Ontario Human Rights Commission, has told *The Body Politic* in an interview that people in Ontario do not discriminate against homosexuals and therefore the addition of "sexual orientation" to the Human Rights Code is a "non-issue."

Ms Crittenden's remark is in direct opposition to the report produced by the Commission under her predecessor, Dr. Thomas Symonds. Entitled *Life Together*, it said: "There can be no doubt that homosexuals and women suffer from frequent and extensive discrimination because of their sexual orientation," and referred to fifteen briefs and the Commission's own research in support of its position.

Ms Crittenden's explanation for her comment contradicts the document. "My own feeling is that this is a non-issue and I want to be very explicit about this," she said. "Almost no cases come to the Commission for discrimination on that ground."

Life Together, which was presented to the Ontario Legislature last July, stated that the Human Rights Commission "has often acted" informally on complaints of discrimination against homosexuals and women. Gay leaders hailed it at the time for officially recognizing that "such discrimination often violates and humiliates."

In its interview with Crittenden, *TBP* asked her to comment on the possibility that gays might be reluctant to file complaints with the Commission because of fear of discrimination by employers and



because the Commission, since it ruled on the Damien case in 1976, has recognized that it has no authority to adjudicate them. "I don't believe," she replied, "that people don't like to come to the Commission or are afraid to. In the last weeks I've received many, many complaints where there was no jurisdiction for the Commission to act, but there have been no complaints com-

ing over employment or on that ground."

Dorothy Crittenden, 62, has been a civil servant for 41 years, most recently serving as Deputy Minister of Community and Social Services. Her salary for the Human Rights appointment is \$54,000 a year, in contrast to the \$36,000 a year earned by her predecessor Thomas Symonds, who was not a civil servant.

Several years ago the Tory government was widely praised when it announced that it was terminating its often criticized practice of recruiting human rights commissioners from the civil service.

Autonomy is seen as particularly important when the Commission must handle the complaint of a public employee, as in the case of John Damien, or a complaint involving a matter that may be unpopular with the ruling party, such as gay rights.

Premier William Davis's appointment of Crittenden was widely criticized on this basis. Four of the eight commissioners resigned promptly in protest, saying that Crittenden's appointment implied the government's rejection of the recommendations in *Life Together*. Rev. Bruce McLeod, former moderator of the United Church and a vocal supporter of the "sexual orientation" amendment, protested in its resignation letter to Davis against the appointment of "a government official who has no background in human rights to so sensitive and important a position."

The black newspaper *Contrast* editorialized that her appointment was "a political reward." The president of the West Indian Ontario Muslims called it "an act of political patronage." The *Toronto Star* quoted a leading Canadian feminist as saying that Crittenden "can't delegate power and is incapable of administration." Stephen Lewis, former leader of the Ontario NDP, deplored the appointment of "the quintessential civil servant, a bureaucratic bureaucrat."

The *Star* had quoted Crittenden as saying that "homosexuality could have been an issue six months ago" but that because of the Jacques murder trial this was not the time to deal with the issue. It was the first time a public official had made this link.

When *TBP* asked her to explain the statement, she said: "Don't mention the Jacques case. There is no connection. When people's feelings run high you've got to be careful. I am not sure the Jacques case is the matter." She agreed that the Commission had an obligation to separate these issues in the public mind, but refused to say whether she had been misquoted by the *Star*.

The three other persons appointed to the Commission have also spoken with *TBP*, and only one of these expressed support of gay protection in the Code. Canon Borden Purcell of Ottawa called *Life Together* "a first class report" and heartily endorsed the Anglican House of Bishops in their recent call for equal protection under the law for homosexual citizens.

But Rabbi Gunther Plaut of Toronto said that the sexual orientation proposal should be "put on the back burner" because "the climate is not right" for its success. And Dr. Bhausaheb Ubale, a research coordinator in Toronto, agreed with Ms Crittenden that the Jacques case would have a deleterious effect on the proposal.

Tom Warner, chairperson of the Coalition for Gay Rights in Ontario, disagrees. "Ms. Crittenden and Mr. Ubale are citing a small minority who are trying to use the Jacques case against this amendment. There was considerable support for the amendment before, and not a single group who supported the amendment then knew that we have altered its position as a result of the case."

"Even if we lacked this broad support," Warner continued, "human rights should not be subject to a popularity contest. This is the kind of thing that human rights leaders ought to be emphasizing."

The Damien committee likewise charged Crittenden with misrepresenting the amount of public support for the amendment.

Despite all these charges, Dorothy Crittenden continues to say that in Ontario there is no anti-gay discrimination. That sexual orientation is a "non-issue," that, as she told *TBP*, "I would be proud to have participated in making the report *Life Together*," and, as she told the *Star*, "I've never backed away from anything in my life."

by Robin Hardy/
Body Politic/1

Bad News/Good News

Annual anti-homosexual laws have a subconscious compulsion to suffer injustices at the hands of others. A study of personality traits of homosexuals showed they suffer from masochistic attitudes, defensive racism, depression and guilt feelings, hyperarousal and hyper-sensitiveness, and general unacceptability.

The quotations are from a submission mailed to Ontario MPPs by the Movement to Restore Order. The organization has a post office address in Scarborough, but is believed to be connected to Joe MacDonald's Committee to Oppose Homosexual Rights Legislation. MacDonald and his group came to media attention during the recent Bryan visit to Toronto, but the group has been active lobbying MPPs for some months.

The MacDonald submissions are perhaps the most amusing examples of anti-gay rights lobbying uncovered by *TBP* editors.

Other submissions received by the government have more serious implications for the gay rights struggle.

The Metropolitan Separate School Board is the third largest school board in Canada, and the second largest in Ontario. With 195 schools under its jurisdiction, and over 81,000 students under its surveillance, this Roman Catholic School Board is both a major employer and a powerful voice in the education community. A brief recently submitted to the government by the Board states they "must reserve the right to reject for employment a person who advocates homosexuality by lifestyle, example and attitude."

The submission argued that since such behaviour would offend "traditional Catholic morality," the Board would have to "guard against appearing to approve of that conduct which Catholicism teaches is morally unacceptable."

Several members of Dignity, the gay Catholic organization, said they were "very upset" by the brief.

They told *TBP* they felt it was "how a person's innate sexual orientation can, even in the Catho-

lic tradition, be judged morally objectionable."

Gay activists have been heartened by an endorsement from the equally powerful Toronto Board of Education. As reported in the last issue of *TBP*, the Board's 52 trustees unanimously voted "to endorse the recommendations regarding education, and in particular, the proposed revision" which increased the grounds on which discrimination would be prohibited.

The recommendations made recently by two organizations are likely to have some positive impact on the "sexual orientation" issue.

The House of Bishops of the Anglican Church of Canada, in a statement released February 3, affirmed "that homosexual persons are entitled to equal protection under the law with all other Canadian citizens."

As well, the Association of Professional Student Services Personnel (Toronto Chapter) voted at its annual meeting February 21 to inform Premier Davis of its support of the inclusion of sexual orientation in the Code. The union represents psychologists, social workers and school community relations workers in the Toronto Board of Education.

There has been strong support right from the beginning for adding sexual orientation to the Code, said Tom Warner, co-ordinator of the Coalition for Gay Rights in Ontario. "And we're pleased to see that support is continuing to come from so-called 'sensitive' organizations like school boards and organizations that work with young people. It's just too bad that most of the publicity of the moment is going to those who feel that the time isn't right for gay rights."

Lobby group targets MPPs

On January 15, 1978, the evening of Anti-Bryan's sermon at Regina's Church in North York, an ad hoc group of fifty gay men and lesbians met to organize a Gay Lobby. It was formed to direct the energies of gay communities towards persuading the Ontario legislature to prohibit discrimination based on sexual

orientation.

The meeting generated an mailing list of fifty people and appointed a Coordinating Committee of three gay men and three lesbians. Members include: George Hild, President and Founder of the Community Homophile Association of Toronto (CHA); Brent Hawkes, Pastor of Toronto Metropolitan Community Church; John Argue, Francis Wyland of Wages Due Lesbians and two unnamed women.

In a statement to *TBP*, Brent Hawkes noted that in state most work has been done by the Coordinating Committee and has been organizational in nature. The Committee is presently collecting information on MPP's, their backgrounds and status in their party caucus. Hawkes stated: "When the time comes to go out and meet with these people we'll be able to plan for their specific needs. For instance, if we're talking to a religious MPP who's a Catholic we'll take along a gay Catholic to meet his objections."

The Gay Lobby hopes to meet with each individual MPP before legislation is introduced and is trying to organize constituency support in every Ontario riding. Letters are being sent to all Ontario gay organizations to find and rally gay people who will pressure their individual MPP's.

Meetings are also being arranged with other groups, (such as disabled people) directly interested in the recommendations of the OHRC. "We want to present a solid front of mutual support to the government," says Hawkes.

Major grip on the way

The Coalition for Gay Rights in Ontario (CGRO) is in the final stages of production for the most thorough and well-documented brief to date on the issue of gay rights.

The submission, entitled *Discrimination and the Gay Minority*, will be presented to all sitting MPP's and other interested parties before the end of March.

The brief was organized by a committee of CGRO drawn from organizations in Toronto, Guelph, Hamilton, Windsor and London, and is being financed by donations sent to Target 2000 — the special fund set up for the purpose of financing the group's human rights efforts.

Editorials

Wrong person in Rights' place

On February 18, Dorothea Crittenden, a career civil servant for forty-one years, assumed her duties as the new Chair person of the Ontario Human Rights Commission.

There is no need to doubt her personal concern for justice and human rights in this province. It is a concern shared by many people, and her career in Community and Social Services must have made her aware of the injustices perpetrated on minorities.

At least, on some minorities.

In an interview with *The Body Politic* Ms. Crittenden stated repeatedly that the addition of sexual orientation to the non-discriminatory provisions of the Ontario Human Rights Code is a "non-issue".

Speaking of the people who are gay in this province, she has said that "this is not an area where the people of Ontario discriminate." Yet *Life Together*, the report which the Human Rights Commission issued last summer and which Ms. Crittenden has said "she would have been proud to have participated in making," has this to say: "There can be no doubt that homosexual men and women suffer from frequent and extensive discrimination because of their sexual orientation."

Ms. Crittenden has also done what no other public figure has so far done — she has drawn a connection between the trial of four men accused of a vicious murder and public support for the rights of hundreds of thousands of gay people in Ontario. Days later she privately denied this connection — but she was unwilling to say she was misquoted and has taken no action to publicly retract, explain or apologize for that extraordinary blunder. Clearly, gay people have no particular friend in Dorothea Crittenden.

But this is not the issue. The real problem is that the Conservative government saw fit to appoint her in the first place.

Life Together, in addition to recommending increased protection for the rights of minorities, also made this point: "The Commission must have an autonomy and freedom of government interference which is both real and publicly perceived to be real." In order to ensure this autonomy the report recommended that members of the Commission be private citizens, not government employees, and that the Premier consult with legislative leaders before recommending the new Chairperson.

William Davis did not simply ignore these recommendations... he spat on them. He named as the new Chairperson of the Human Rights Commission not simply a civil servant, but a long-entrenched Tory civil servant who, in the words of former NDP leader Stephen Lewis, "has served the government with an almost supernatural loyalty." Lewis reports that he has observed Ms. Crittenden's "cast steel" recall of a term of irascible independence, or spirited encounter, or snappy scepticism about minority politics. Davis didn't bother consulting legislative leaders about this appointment either. Outgoing Commission Chairperson Tom Symons learned of it first not from the Premier but from the Toronto Star.

In its last election the Progressive Conservatives labelled themselves the party of human rights. The commissioners who produced *Life Together* seem to have taken them at their word, and put forward recommendations that were clearly more than the Tories' public relations machine bargained for. Davis' response has been the appointment of a faithful servant who will make sure that "human rights" in Ontario will again mean only what the Conservative government wants it to. Four commissioners have since resigned.

Ms. Crittenden has said that she has "a deep feeling for the need for justice, and that she is keen to do it." Yet as long as she sits at its head, the Ontario Human Rights Commission will never be seen as anything but the creature of the party in power. Her presence as Chairperson makes a mockery of the office.

We can see only two ways to halt this mockery. The first is for the Davis government to revoke its appointment of Dorothea Crittenden and to proceed with a new appointment in the manner recommended in *Life Together*.

Failing that, it lies with Ms. Crittenden to make good her stated admiration for *Life Together*. She must realize that justice will never be seen to be done while she is Commission Chairperson. In the interests of the human rights to which she claims great dedication, Dorothea Crittenden must resign.

This Issue

Sex and money, or what can you find wrong with this picture?

This column, as people may recall, exists to open up to readers some of the discussions the collective went through in putting together this issue. Too often in the past, a contentious point which may have been avoided or educated or divided us showed up in the pages of the paper only as mute evidence of the final decision — a particular article or letter or ad, for instance. Or maybe nothing showed up at all.

That could have been the fate of what you see below. It was submitted by the Club Ottawa to run as a quarter page ad in the next ten issues of *The Body Politic*. It was discussed by the collective, as is any advertising copy which contains images of male sexuality. It was rejected. By a vote. The Club has allowed us to reproduce the ad here so that you might see what had us so divided.

Not that this is a new issue. The use of sexual imagery in advertising is the topic of what must be the collective's longest running serialized debate. The last round was in September, when it was decided that the then-existing policy of not allowing any nudity in advertising copy was too simplistic. At that point an ad for Dudes (which appears in this issue on page 27) was accepted by a margin of one vote. The arguments since have gone around and around.

"It's wrong to use sex as a come-on to try to sell something."

"Sure, if what you're selling is washing machines or floor wax, but what if what you're selling is sex, or at least the opportunity for it? After all, that's what the bath is for."

"Well, maybe, but the image is so stereotypical."

"But some people really do look like that and other people do find it attractive." "But we don't all look like that. And besides, things like that offend a lot of women. If

The Club Ottawa



1069 Wellington Street Open 24 Hours

222 6215

we'd like more women to read the paper then this is a lousy way to get them interested."

"But why does it offend them?"

"Because it's sexist."

"Just a minute. Is it really sexist or is it just sexual? Aren't we interested in trying to celebrate a gay male sexuality too?"

"Yes, but this isn't a very positive image to do it with. It's that same old tired come-on. It's not happy or sensual, but sex as the hard-eyed business of conquering some (gorgeous) hunks."

"For some people that's very appealing."

"I think it is. Are we going to fill this whole paper with tacky ads?"

"Nobody seems to mind tacky ads that aren't about sex."

"But it just reinforces the stereotype that sex is all that gay men are interested in."

"So what's wrong with sex?"

And on and on.

Many people will be surprised that such a discussion happened at all: half of those people will likely be amazed that we found anything to object to such a relatively modest illustration of the other half will wonder at us even bothering to consider printing what they'll see as sexist stereotypical junk.

Clearly it's not as simple an issue as those on those opposing sides might wish. While some members of the collective voted to run the ad and others voted against, not all saw it as hard and dried issue. None of us was completely comfortable with the illustration but neither was any of us ready to accept all the arguments that might be levelled against it.

It would help us to know what you think. Letters should be sent to T&P, Box 7289, Station A, Toronto, Ontario M5W 1X9.

The Collective

Letters

Men Loving Boys Loving Men

I was shocked to read about your recent editorial in which you stated that, as a heterosexual, I had always imagined that Canada, particularly Toronto, was one of the more civilized places around, not like Brazil or Mexico or Los Angeles. But apparently we are safe nowhere.

Your paper has done me a great service. Reading it, at first occasionally, when I could muster the courage to buy it and then regularly, has helped me come out, to feel good about myself and my life. The information, the book and movie reviews, the occasional bits of fictional were important, but even more so was the spirit of the paper. It's a spirit which I hope I've come to share a little bit, albeit without the courage your group has. What particularly impresses me about your spirit and courage is that you seem to treat them as matters of course; you merely do what needs to be done, answering the phone and then, working out a layout, discussing what to print and what not to without realizing that you're doing something heroic. Heroic in the noble sense, not like the claim in the heroes are dumb, strong, and insensitive to do much more than slay dragons or Numean lions.

Tom Von Foerster
Cambridge Mass.

Letters on the article "Men Loving Boys Loving Men" did not cover my opinion, so, one more.

I am not against T&P's decision to include the pro-pedophile article, but I want to see another article, preferably by a feminist lesbian, which would give another homosexual's views on the subject. The perceptions of the three men featured in the articles are vivid examples of self-delusion and every one of their fallacies should be pointed out.

Such an article would not mean that T&P is backing down from or apologizing for the inclusion of the controversial piece, but rather it is carrying out one of its aims — to express the views of lesbians and gay men.

Judy
Brandon, Manitoba

Your recent article, "Men Loving Boys Loving Men," made me proud to be what I am. Yes, I am a pedophile (odious term). I love boys. I love men, too, and have been known to love women. Having had entirely satisfactory, loving, sexual relationships with women, men, and boys, I find that I prefer boys — boys generally 12 to 14 years of age, some younger, some older.

I have never had sex with a boy who demonstrated any kind of resistance or resistance. That would be tantamount to forcing an unwilling child to attend a symphony concert; neither of us would enjoy it.

There is nothing intrinsically undesirable in a youngster discovering the pleasurable aspects of sex with a mature, loving adult, male or female — so long as he is interested and is not coerced.

Sexual pleasure should not be the sole preserve of "adults." Why should a child not be permitted to enjoy whatever physical pleasure his maturing body can afford him?

Prosestylizing is a non-issue. A child cannot be "converted" to homosexuality any more than he can be converted to becoming a concert pianist — or, for that matter, a masochist. Homosexual experience either please him and result in repetition, short-term or long-term, or it will cause him distress or repelled, in which case he will avoid further involvement. I find it curious that critics of pedophilia fear that an act which they consider so repulsive and so damaging to the child should in any way constitute a snare which could trap him into a life of "Depravity." Why should it? Indeed, there is no evidence that it does. It is reprehensible that society is yet unable to strip pedophilia of its mystery. Pedophiles are not witches to be hunted down and burned at the stake. They do exist, and they live with very ordinary boys who typically welcome not only the physical exploration but also the entire relationship, of which sex is only a part. What, after all, is so sorid about a kiss — or an orgasm?

Anonymous
Canada

The members of Dignity Gallery are as upset as any concerned individual over the recent police action against us. We too believe in freedom of expression for all individuals although our efforts are mainly directed towards freedom of religious expression. It seems strange that homosexuals should lead the way in fighting for basic rights which the "Fathers of Confederation" supposedly provided in the constitution.

Wishing you success in the battle and the courage to carry it through to what we all believe will be the just outcome.

Gordon Benedict
for Dignity Gallery

I am writing to you on behalf of the Executive Committee of the Campaign for Homosexual Equality to express our solidarity and support for you in your struggle against police and legal harassment.

The gay movement in the United Kingdom is also experiencing growing attacks by the forces of repression and is becoming increasingly aware of the importance of international support and cooperation.

Wishing you every encouragement in our cause.

Paul Fairweather
Campaign for Homosexual Equality
Manchester, England

On behalf of the board and members of Ha Mishpacha, I cannot begin to express our shock and indignation at the article in Men Loving Boys Loving Men. It failed on almost every level to be the serious discussion it was supposed to be. Child sex is not a gay issue. It is something society as a whole must deal with. In addition, to say the item was badly timed

No. 41, March 1978

"The liberation of homosexuals
can only be the work
of homosexuals themselves."
Kurt Miller, 1921

Charlotte Bunch

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By Chris Bearcheil

The lesbian theorist and former separatist "Fury" looks at the role of leadership, civil rights — and men — in a new and developing feminism.

Liberation in '64

23

By Hubert Kennedy

That's 1864. Over one hundred years ago, Karl Heinrich Ulrichs took the first step towards Christopher Street. An almost forgotten chapter in the history of all our lives. First in a two-part series.

In the News

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Canada this month

The new chairperson of the Ontario Human Rights Commission says gay rights are a non-issue: *The Body Politic* awaits a decision from the Ontario Supreme Court while *Gay News* battles in Britain, and tension mounts over Jacques' murder trial. These and more cross-Canada and international stories continue on page 4.

Our Image

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TBP Review Supplement

The Joy of Lesbian Sex is stylish — but might leave you feeling stupid, old-fashioned and ashamed. Dennis Altman tackles *Coming Out*. And Jane Rule wants you to send flowers to Mary Sarton. Goodies for days.

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* Cover drawing by Gary Ostrom *

COLLECTIVE MEMBERS

Rick Bebout, David Gibson, Gerald Hannon, Ed Jackson, Kirk Kelly, Tim McCaskel, Gary Dostrom, Keith Sly, Paul Trollope, Merv Walker, Lily Wood

CONTRIBUTORS

Barry Adam, Dennis Altman, Clarence Barnes, Chris Bearcheil, Don Bell, Dan Blair, Judith Crews, Felia Douma, John Fergus, John Forbes, Chris Gentles, Robin Hardy, Philip Hartwick, Brian McKee, Alexander Inglis, Hubert Kennedy, Tony Lantry, Bill Lewis, Michael Lynch, Richard Matthews, John Mitchell, David Male, Gordon Montador, Heather Ramsay, Robert Reed, Michael Rorston, David Roche, Jane Rule, George Smith, Joe Smith, Dan Stinson, Billy Sutherland, Jim Terryson, Robert Trow, Joe Visocchi, Anton Wagner, Robert Wallace, Thomas Waugh, George Whitmore, Ian Young

NEWS CORRESPONDENTS

Wend Leonard (St John's)
Robin Metcalfe (Halifax)
Ron Dayvaan
Stuart Russell (Montreal)
John Duggan (Ottawa)
Barry Erikson (Quebec)
Eugene Blair (Mississauga)
Shane Due Hee (Hamilton)
Jim Monk (Windsor)
Jeremy Bass (Winnipeg)
The Education Collective,
Gay Community Centre (Saskatoon)
Bob Raskie & Rosemary Ray (Edmonton)
Al Quinlan (Vancouver)
Lindsay Taylor (New Zealand)

The *Body Politic* is published ten times a year by Free Triangle Press, a non-profit corporation, as a contribution to the building of the gay movement and the growth of gay consciousness. Material submitted to the content of the *Body Politic* remains the property of the contributors. The collective is a group of people who require your time and talent to the production of this journal. The opinions of the collective are representative only of its members and do not necessarily reflect the views of the editors and writers named editorially. On the cover of the *Body Politic*, are located at 24 Dundas Street West, Toronto, Ontario M5G 1K2.

MAILING ADDRESS: The Body Politic, Box 7798, Station A, Toronto, Ontario Canada M5W 1X6.
AVAILABLE AT MICROFILM FROM:
McGraw-Hill Information Group
Box 572, Station P
Toronto, Ontario
Canada M4Y 2P9
COPYRIGHT © 1978, Free Triangle Press
INDUSTRY MAIL REGISTRATION NO. 3245
ISSN 0191-3608

The publication of an advertisement in the *Body Politic* does not mean that the Collective endorses the advertiser.
We hereby request grateful acknowledgement for operating grant from the Ontario Arts Council.

PUBLISHED AND PRINTED IN CANADA

Member
**Canadian
Periodical
Publishers'
Association**

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is understatement. We would hope that in the future you, the voice of the community, would be more responsive to your readers.

As concerned as we are about about the article, we are even more concerned about the police raid on your offices and the ensuing charges. The raid was clearly a violation of the tradition of freedom of the press all Canadians have a right to enjoy. The *Body Politic* supports the right of TBP to publish, even though we disagree with you on occasion. We are confident you will win your case.

Bob Sands, President
H.M. Stephens
Toronto

I was privileged to march with more than 100 other gay people in protest before The Canadian Consulate in San Francisco on Jan 24. I also got to speak with the Vice Consul there and indicated the importance of TBP to gay people everywhere. I have always felt that TBP is the most responsible, decent, anti-semitic, and truly gay liberation journal on the North American Continent and I let him know this too.

We measure the importance of a free press. The battle goes on everywhere.

Sandy Lowe
San Francisco, California

As citizens and doctors, lawyers, psychiatrists, psychologists, social workers and accountants, in Chicago, Illinois, we are appalled at the action taken against the paper by the Province of Ontario. Many of us in the USA have been subscribers to your journal since it was first published and have found it to be perhaps the most responsible and informed publication on the continent. The provincial government is not acting to keep from us material that is obscene, indecent, immoral or scurrilous. It is quite apparent that they want only to silence the voice of gay liberation in Canada.

We in the USA lived through the repressive period of Joe McCarthy in the 1950's. It has taken us over twenty years to try to overcome this past governmental invasion of our speech, associations, privacy and press.

Jane C. Hanover
for the Gay Professionals' Coalition
of Chicago Steering Committee
Chicago, Illinois

Thank you for the February issue of *The Body Politic*. When I first heard of the police raid on your office I was deeply saddened and angered. I was also frightened that one of our most sensitive and intelligent efforts to educate and liberate might be defeated. Your paper is a beautiful example of courage and determination. Please don't stop publishing.

Nichol Pare
Toronto

Two letters regarding lesbian and feminist reaction to "Men Loving Boys Loving Men" appear on page 28.

Wages Due respondents

In response to Linda Jan's comments, as quoted by Pat Leslie, in "Feminists and 'Gagols' Unite" (TBP, Feb '78). Wages Due Lesbians' position on working with men and participating in gay conferences has been explicit and public for two years. See "Lesbian Autonomy In The Gay Movement," TBP, Aug '76. We work with men when we have the strength as lesbians to dictate some terms so that our special concerns as women don't get submerged in the general "gay rights" strategy of much of the movement — a direction that serves gay men's interests more than ours. At all points we decide on the basis of how co-operating with men will advance our struggle as lesbians. That's what it means to operate autonomously in the gay movement, not to take a dogmatic stand either for or against working together, but to act in accordance with our own needs on any particular question. On the occasion of the 4th Annual National Gay Rights Conference in Toronto, September 1976, we did not "tell women to boycott the convention." We were then helping to organize the occupation at Neil's Women's Hostel, where staff, residents and

supporters — many of them lesbian — were fighting for the hostel's survival and for more crisis housing for women. We circulated a leaflet at the conference telling the women the reasons why we had chosen to stay at the hostel. And we invited women to join us at Neil's. The outcome of our leafletting was that the Conference as a body voted to endorse the occupation, as did scores of women's and community groups. Our report on the important role of lesbians in the occupation, and on that conference, was printed in the October 1976 "Dykes" column of TBP. There's no mention of a "boycott."

There was indeed agreement that women should lead the march following the January 14, 1978 rally against Anita Bryant. But many women, including those of us in Wages Due Lesbians, felt strongly that lesbian banners should lead among the women — not banners from mixed lesbian and straight women's organizations. The principle at stake is just the same as that involved in marches of mixed race women, or blacks and whites. Our invisibility as lesbians — even within the gay and women's liberation movements — necessitates our taking precedence. It is in the interests of the straight women and men to show their support of us, by marching behind our banners. The upshot of this debate was that the "Lesbian Rights" banner led the march, and we think that fact contributed to the festiveness of the whole parade.

Wages Due Lesbians has never said that any woman was not a "real" lesbian if she belongs to a mixed group like Women Against Violence Against Women. In fact, since all the lesbians in WDL belong also to mixed groups like the Toronto Wages for Housework Committee, we would be the last to attack other lesbians for organizing with straight women.

Dorothy Kidd
Wages Due Lesbians
Toronto

Handle with care

I see no virtue or advantage in turning Roy McKurry into a whipping boy (TBP, 40). "Know your enemies." Since as Attorney General the decision to incorporate sexual orientation into the human rights code will in large part be his. He may be a yoyo, acting in ignorance, but his statements are not malicious. He may not be a lovable character (especially to those who are arrested with the assistance of his writ), but hatred has never brought around an opponent. I suggest a few pointed but dispassionate letters crossing his desk are going to be more effective than aspersions cast from the camp of the converted.

Richard Mohr
Toronto

Going nowhere

Thanks. You hit the nail right on the head with your article "CRIGGS" in the Special Police Raid Issue. Since I've been involved in the movement, I've seen that there is an incredible division between the groups in Toronto, resulting in the fact that Canada's movement is mostly confined in Toronto. I can't help but feel that we're not going to get anywhere fast. I'm failing to understand why the division is so great, the resignations, condemnations, and internal attacks.

There will always be political differences as well as emotional differences, but at this moment, we can't afford to be wasting time dwelling on pettiness. At times I'm thankful that Toronto is so far away from us and the internal antics don't affect the operation of our organization.

Grant Hamilton
Windsor

Our omission

In production of the February 1978 issue, the byline for "Accidentally Left Out" "Bigots Import Bryant" on page 6. The story was prepared by Bill Lewis. Also accidentally omitted in the list of news correspondents on the masthead was the name of Winnipeg news-writer Jeremy Bass.

Toronto

Gay community reactions vary

Jacques trial tests media fairness

On February 8, the trial of four men accused of murdering 12-year-old Emanuel Jacques began before an Ontario Supreme Court judge and jury. The trial, which has been played to a packed court room, has been front-page news much of the time for the Toronto Sun, and has been covered in depth by the Star and Globe and Mail.

Much of the testimony so far has concentrated on the gruesome details of the murder. Gay spokespersons have been apprehensive that the public or the press, appalled by the nature of the crime, might mistakenly make some connection between the sexual orientation of the accused and the crime itself. There are still bitter memories of the media onslaught during the summer of 1977.

The Jacques boy had been murdered in July, and once the suspects had been arrested and the nature of the crime became clear, the press began to refer to it as a "homosexual murder."

Recently, however, the press has referred almost exclusively to the "shoeshine murder." George Hisslop, president of the Community Homophile Association of Toronto (CHAT), feels the gay community must take the lead for this change in tone. Both he and Tom Warner of the Coalition for Gay Rights in Ontario had confronted the press last fall with their prejudicial coverage of the case.

Nonetheless, the apprehensions still exist that individuals opposed to gay rights may try to use the case to bolster their position.

Toronto Star columnist Dennis Braithwaite wrote recently: "It is important that the public be reminded that homosexuality is not merely a 'sexual preference' as the activists maintain, but a perversion of often tragic dimensions."

"He was replying to a charge that the media coverage of the case was more sensational than necessary."

As well, Dorothea Crittenden, new chairperson of the Ontario Human Rights Commission, has been extensively criticized by gay organizations for a remark reported in the Toronto Star which appears to link gay people to the Jacques murder.

Gay spokespersons have emphasized that the gay community should not let remarks of this nature split its unity. "Keeping our mouths shut will get us nowhere," said one individual. "As soon as anyone suggests that this crime reflects in any way on the gay community, we should be publicly demanding a retraction and an apology. It's our only way of ensuring that the connection never gets fixed in the public mind."

George Hisslop told TBP that he found disturbing some reactions within the gay community itself.

He said there appeared to be a number of people who wanted to be told that the accused were not in fact gay, and by their assertions that "They don't look gay."

As well, some individuals wanted to believe that Jacques was a hustler, as if it would somehow lessen the gravity of the crime. "They say this to ease their guilt," he said, "which they don't have to bear in the first place." □

Four men in the prisoner's box: the case unfolds



Left to right: Krebs, Woods, Gruener and Betsch.

There are four accused in the murder trial of 12-year-old Emanuel Jacques.

They are construction worker Saul Betsch, 27, and bodybuilder-pornous producer Werner Gruener, 29. Robert Krebs, 29 and Josef Woods, 27.

Testimony so far seems to indicate that on the night of July 28, 1977 Betsch took the boy to the second floor Yonge Street apartment on the pretext of paying him \$35 to move photographic equipment.

After watching some television and drinking coffee, the boy engaged in some sex play with Krebs and Betsch, and was photographed in the nude.

When Jacques refused to have anal intercourse with Krebs, he was tied up and raped. Later, Betsch would tell the police, "We never really intended on killing him, but we had to."

An unsuccessful attempt was made to strangle the boy with a stretch cord. When that failed, he was drowned in a sink full of water by Krebs and Krebs.

The body was wrapped in a curtain, hidden in a metal container, and left on the roof of the building. Both Gruener and Woods helped dispose of the body.

July 30, as Krebs, Woods and Gruener fled to Vancouver by train, Betsch went to Toronto.

He was the last person seen with the boy on Yonge St. After twelve hours in police custody, he confessed.

With the exception of Gruener, who is said to be sexually attracted to girls, the accused are probably gay men.

All appear to be extremely troubled individuals. Betsch in particular was somewhat known in the gay community as an exaggerator and dreamer.

Early last year he applied for a job selling advertising for *The Body Politic*, "I said collective member Gerald Harmon. 'He was extremely confident during the interview that he could do the job, but gave us no clear impression that he knew what it involved, or that he had the talents. We didn't hire him.'"

The Toronto Sun, however, employed Betsch to help them "expose" a so-called "dial-a-boy prostitution ring" in the city.

Another accused, Krebs, had spent time as a child in training school and a mental hospital. At 14 he ran away from home and started hopping trains across the country. At one point he attempted to join the US Army and fight in Vietnam, but was rejected for "unsuspected reasons."

He is the only one of the accused to have pleaded guilty to the crime. The charge carries a mandatory life sentence — however, sentence will not be passed until the trial is over.

The trial continues, with Betsch pleading not guilty for reasons of insanity. □

Some plan to come as suffragettes, while others will represent various working groups and organizations, such as construction workers or gay guides.

All women and all children are welcome to come in costumes.

The parade will arrive at Convocation Hall in time for the concert by Rita McNeil and Beverly Glen-Copeland, presented by Saepho Sound, Concert

Church Street. For a dollar a head, women and their children can enjoy a feast and rally. There will be poetry readings, speeches and a small choral group to lead a sing song.

The parade will leave the Community Centre at 6 p.m. Many women plan to wear costumes, either period or modern.

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tickets are \$6.50 and may be purchased at the feast, or at the door. Information about childcare may be obtained by calling 696-6861 or 493-1992. The parade will march south on Church to Gerrard, west to Bay, south to Dundas, east to Yonge, north to College, and west to Convocation Hall. On March 11, activities will feature a rally and march to City Hall open to women and men. The rally at Convocation Hall will begin at 1 p.m. and will feature speakers chosen to illustrate the unity between the labour and women's movements.

A member from Comité de Lutte, a militant feminist organization in Quebec, and a member from the Service Office and Retail Union of Canada (SORUC), a BC based feminist women's union, will address the rally. The march will proceed east on College, south on Yonge, and west on Queen to City Hall. The issues and causes for which women are marching include childcare, cutbacks in social services, lesbian rights, violence against women, and the rights of native, immigrant and black women.

Childcare will be provided free of charge beginning at 1 p.m. Information can be obtained by calling 496-5170.

At 5 p.m. the same day, the Lesbian Organization of Toronto (LOOT) at 342 Jarvis Street invites all women for drinks and dinner, followed by free entertainment and dancing. Dinner will be \$2.00.

by Lily Wood □

Damien case advances — but slowly

John Damien's legal case has turned yet another corner in its long slow crawl through the dark halls of the Ontario justice system.

On February 10, Charles MacNaughton, the chairperson of the Ontario Racing Commission when John was fired three years ago, was examined by Damien's lawyer.

This was the last in a series of "examinations for discovery," a means of collecting evidence before the actual trial in civil cases.

It was MacNaughton who said in the *Globe and Mail* on 15 February 1975 that Damien was fired because of his homosexuality, even though his job performance was commendable.

MacNaughton added that "we were prepared to give him an allowance, a manner of assistance. We decided to confront him and make a proposal to him and protect him. But he wouldn't do it. He blew it. He wanted to make a cause celebre out of it. All this doesn't make very pleasant reading, you know."

When he dismissed Damien, according to the *Globe*, MacNaughton offered him "\$1,700 and a letter of recommendation if he would remain quiet on the matter."

MacNaughton has since given his groups, subsequently launched suits against MacNaughton and others. The other defendants have already testified in the examinations, but MacNaughton had twice cancelled his appearances. Each cancellation meant a lengthy delay until another date could be set.

Damien's supporters have interpreted the delay tactics as a strategy to drain Damien's financial resources and popular support. Legal expenses for the defendants are being borne by Ontario taxpayers.

Now that MacNaughton has finally been examined, Damien has a shot at trial: he proceeded to set a trial date, which could come about in eight or nine months, or wait until a ruling is handed down about the examination of another defendant, P.C. Williams.

Williams was examined in August 1976 and answered "no comment" to over 200 questions Damien's lawyers put to him. They subsequently asked a court official to rule whether Williams was required to answer these questions.

Nineteen months later, the court official still has not handed down a ruling.

by Michael Lynch □

March 1979

Toronto

Judgement due this month

Supreme Court hears TBP appeal

The *Body Politic* will have to wait a little longer to find out whether a Toronto court declares illegal the search warrant authorizing police to raid the paper's offices December 30.

Mr. Justice Hugh Garrett, recently appointed member of the Supreme Court of Ontario, reserved judgement February 21 on TBP's application to have the warrant declared illegal and the 12 cartons of seized material returned.

Mr. Triangle Press lawyer Clayton Ruby, appearing on the *certiorari* proceeding, argued that the warrant was illegal for three reasons: it did not properly specify the offence for which it was issued; it did not list with sufficient precision the materials which could be searched for and seized; and the justice of the peace issuing the warrant was not acting judicially as required by law.

He explained the warrant had to clearly specify what items could be seized. Merely referring to documents pertinent to the "business relations" of TBP was insufficient. "Can a publication have personal relations?" Ruby asked.

He added that a warrant requiring the carrying off of 12 cartons of material suggested that there was "something desperately wrong with the warrant and with the treatment of a reputable journal." He quoted authorities to the effect that warrants should not authorize a "fishing expedition."

Ruby argued finally that the justice of the peace who issued the warrant was not acting judicially and should not issue it unless satisfied on reasonable grounds that the offence might have been committed. It was not sufficient, he said, for a police officer to express to the justice an honest belief that such an offence had occurred.

Ruby went on to warn of the dangerous implications for freedom of the press in Canada if broad and vaguely worded



Defendants Gerald Hannon (left), Ken Popert and Edward Jackson

search warrants were allowed to stand.

S. Casey Hill, a lawyer with the Ministry of the Attorney General for Ontario, argued in reply that any excesses in the terms of the warrant had no effect on the jurisdiction of the justice to issue the warrant, and that if the justice was acting within his jurisdiction there was no legal basis for the challenge. He suggested that TBP might have other legal means of obtaining limited access to the seized material.

A former Ontario Provincial Police Officer and now the Attorney General's resident specialist in the area of search warrants, Hill cited contrary case law authority which he said supported his contention that the warrant was not illegally vague or broad. He said it was irrelevant what the police actually seized, and there was no need for the judge to examine whether or not the seized material was necessary for the prosecution.

Hill also said that there was no require-

ment that the justice of the peace examine material before issuing a warrant, and argued that the justice could not be said to have acted judicially.

He noted further that TBP could apply under the Criminal Code to examine and make copies of the seized material, but that it had not done so. Ruby stated later that any such application would be relevant only after the court had made its decision on TBP's application.

In conclusion, Hill stated that *certiorari* was an unusual and discretionary remedy to seek, and suggested that the court should not quash the warrant.

Asked by the court if there was any urgency to the matter, Ruby replied that there was a certain difficulty in running a newspaper when most of the contents of its office had been seized. Mr. Justice Garrett indicated that he needed time to consider the matter, but promised a decision within two weeks.

by Paul Trottelle

HALFBACK dumps TBP

The Windsor sponsored HALFBACK program has dropped *The Body Politic* in a series of moves apparently designed to get the government out of a potentially embarrassing situation.

The HALFBACK scheme allows people to use their old Windsor Lottery tickets as credits toward the purchase of Canadian books and magazine subscriptions.

Some observers feel the paper was dropped because the government does not want to give even tacit approval to a gay paper facing obscenity charges.

TBP was accepted on to the program December 14. Although the paper had applied to be on Part A of the scheme, it was put on Part B. Magazines on Part A were promoted by the government by means of a four colour brochure distributed throughout the province. Part B magazines had to do their own promotion.

To qualify to be on either Part A or B, a magazine had to be judged an eligible consumer magazine by an independent panel including industry and consumer representatives.

In a letter dated January 19, Robin Farr, an official with the program, explained that the review panel had been reconvened after confirmation that criminal charges had been laid by Pink Triangle Press and three of its officers.

"In fact," said collective member Gerald Hannon, "the panel did not reconvene. We discovered later that Farr had simply contacted each member by phone, explained the situation and asked for a vote. There was no discussion, and no attempt at all to contact us. They simply decided that TBP would be unable to honour subscriptions because the police raid had disrupted normal business operations."

TBP repeated the decision in a letter January 20.

"The Canadian Periodical Publishers' Association came to our aid at that point," said Hannon. "They agreed to act as an impartial adjudicator of our ability to honour subscription commitments. After an hour-long meeting they decided we were quite capable of continuing as we had in the past."

Although HALFBACK was made aware of that, and the panel convened one more time, TBP has not been informed of any change in decision.

"It's defeat by bureaucracy," said Hannon. "Last we heard, the matter was in the Minister's hands. The whole program lasts only three months, so even if he decides we're back on, it's too late. It's clear to me that the government simply does not want to be seen backing a gay magazine." □

Hoy claims TBP funds cut; Arts Council denies it

A spokesperson for the Ontario Arts Council says they provided no information to Claire Hoy which might have led him to state that "the chances of the Ontario Arts Council... ever again giving money to the homosexual tabloid, *The Body Politic*, are zilch."

Hoy, a columnist with the Toronto Star, made the statement in a column February 17 headlined "Tide turns on homosexuals."

Hoy claimed as well that Ontario Premier Bill Davis and his cabinet have "absolutely no intention" of acting on a recommendation from the Ontario Human Rights Commission that protection for gays be added to the bill.

Steve Slavovick, Literary Officer at the Ontario Arts Council, told *The Body Politic* that "as far as he knew," Hoy had not contacted anyone at the Council concerning the paper's chances of getting further funding this year.

The *Body Politic* has received two grants from the Arts Council of \$1500 each. The Toronto Star has editorialized numerous times on the issue, and claimed that a "gutter tabloid" like *The Body Politic* should not receive one cent of government money. □



Above: San Francisco city supervisor Harvey Milk (right).

Left: Demonstrators in London. England was a host of Canada House.

S.F. boycotts, London riots

International support for *The Body Politic* continues to grow, and has taken some dramatic and unexpected turns.

In San Francisco, the large and influential gay community is urging a boycott of English Canada, while 5,000 English gays took the opportunity to "hoor the demon" at Canada House during a demonstration called in support of the English gay publication, *Gay News*.

The prospect of a California gay boycott appears to have alarmed Canadian tourist officials already uneasy at Canada's growing tourist crisis. Toronto's *Star* and *Mail* made a front-page reference to the story, and gave it extensive coverage. The *Vancouver Province* is also known to have run a story on the topic. Canadian city councillor Harvey Milk, who won election as an openly gay candidate, appears to be responsible for the boycott idea. The announcement was made during a demonstration in front of the Canadian consulate in

January.

He predicted that the boycott would slowly develop into something with major impact, and that he will encourage gays to extend the boycott to include Canadian goods and services. He intends to refuse to do business with such Canadian-owned firms as the California Canadian Bank, owned by the Canadian Imperial Bank of Commerce.

California gays do not intend to boycott Quebec, however. They cite as a reason the fact that Quebec recently became the first province to protect gays in its human rights code.

In England, gays have been sensitive to the parallels between the *Gay News* case and that of *The Body Politic*. Both papers are fighting charges which appear to have been trumped up in an attempt to intimidate or silence the gay press. The blasphemy charge brought against the British paper had not surfaced for over fifty years. □

Fund passes \$18,000

The directors of *The Body Politic Free the Press Fund* have announced that donations received during the period January 1, 1978 to February 10, 1978 total \$16,854.30. The fund has since passed the \$18,000 mark.

Contributions to date have come from Canada, the United States, the United Kingdom and Australia.

Canadian gays have donated the largest amount at over \$12,000. More than \$4,000 has been received from the U.S. The United Kingdom and Australia together have donated close to \$1000.

The case may cost as much as \$30,000. "Many, many people have been extremely generous," said Edward Jackson, a collective member and one of the accused, "and everyone at the paper has been busy up, moved and very grateful for this kind of support. There have been some large donors, but the bulk of the money has come from a lot of people who feel they could afford five, ten or fifteen dollars to help us defend ourselves. It's a great feeling."

The Free The Press Fund Committee is planning further fund raising efforts, and expects to announce a "theatrical" evening in the near future.

The fund committee intends as well to organize some public action, probably in response to any decision of the Supreme Court on the legality of the warrant used in the raid on TBP offices. Check \$20-\$40 for details.

Anyone wishing to receive a copy of the unlimited financial report of the fund is invited to write for a copy c/o *The Body Politic*. □

Blasphemy conviction reaches appeal court



Demonstrator in Trafalgar Square February 11, 1978 protests gay news conviction.

Demonstrator in Trafalgar Square February 11, 1978 protests gay news conviction.

Lord Justice Roskill, assisted by Lord Justice Eveleigh and Mr. Justice Stocker, have deferred judgement on the *Gay News* blasphemy appeal. A decision is expected within two weeks. Britain's *Gay News*, the world's largest circulation gay newspaper, was found guilty of "blasphemy" in July 1977. My Whitehouse, Britain's version of Anita Bryant, took the paper to court because it had published a poem in the literary section which made sexual references to the body of Christ. The paper was fined £1,000 and ordered to pay four fifths of Whitehouse's court costs. Denis Lemon, *Gay News* editor, was fined £500 and ordered to pay the remaining costs.

When the date for the appeal was announced in January, the *Gay News* Defence Committee had already rallied substantial support. Over 140 public figures signed a letter of support. Among the signers were Glenda Jackson, Harold Pinter, Phillip Toynbee, Lord Foot, Reverend Alfred Jowett, Dean of Manchester, and Andy Anderson, Michael Schofield, John Lehmann and the Baroness Wootton. Actress Julie Christie is the latest to sign.

A mass demonstration organized for February 11 attracted over 5,000 people to Trafalgar square to demand that the charges be overruled. At one point during the rally, the demonstrators turned to nearby Canada House and roared their anger at the head on *The Body Politic*.

The appeal hearing took four days, "unusually long" according to Michael Mason, news editor of *Gay News*. He attributed the slowness to the fact that there has been no similar case before the British courts for over fifty years. Although Justice Roskill has a reputation as a conservative, he surprised observers by stating that today it is important that the law protect minorities. Mason commented: "This time our arguments were listened to and we think we got a fair hearing inasmuch as one can with respect to the blasphemy laws which are hopelessly out of date."

In related developments, a number of authors, publishers and journalists have reprinted the "blasphemous" poem and are distributing it in defiance. Included in the flyer is an explanation and a list of their names.

Lord Willis, another *Gay News* supporter, introduced a bill in the House of Lords to abolish the blasphemy laws. The bill was overwhelmingly defeated.

By Tim McCaskell

Only partially saved?

Guy Charles, the former gay activist who claimed he was saved by Jesus and was leading a national campaign to help other homosexuals turn away from sin, has left his fundamentalist Christian organization "Liberation Through Jesus Christ" for "personal reasons," according to a press release. However, reports also indicated that Charles was freed only after it was learned that the allegedly was taking sexual advantage of the male homosexuals who came to him for the "cure."

Metrol Gay News

Fascists attack bar

Twenty members of the National Front, a British right-wing group, raided the Royal Vauxhall Tavern, one of London's best known gay pubs, on January 27. The men, wearing combat jackets and army boots, caused over £3,000 damage and injured several customers before fleeing in waiting taxis. The pub was plastered with fascist slogans.

Gay News (Britain)

Houston gays fight cops and Klan

On January 30 a co-ordinating committee representing 12 Houston gay groups met to protest a front against worsening police harassment.

Last March, Carol Lynn was ousted as Police Chief and was replaced by vocal anti-gay Harry Caldwell. Since that time, arrests for public lewdness in book stores (read entrainment) and public drunkenness in gay bars have jumped from 15 to 150 per month. The Ku Klux Klan has been operating unimpeded, burning a cross in front of the MCC Church and broadcasting a tape calling for the death penalty for homosexuals.

Presbyterians may ordain gays

A special study group of the 2.6 million member United Presbyterian Church in the US has recommended that the church adopt a policy permitting the ordination of gays.

The majority of the 19-member study group found that homosexual relationships could be "ethically sound," although few members issued a minority report concluding that homosexuality is "not God's will for his children," and is result of "man's fallen nature."

Church officials fear the issue could lead to divisions, when it is considered at the church's general assembly this May.

Sweden to lower consent age

The Swedish government has asked parliament to lower the age of consent for homosexuals from 18 to 15, the same as for heterosexuals. Meanwhile, the Swedish Federation for Sexual Equality has launched a kingdom-wide boycott of imported citrus products, to let the world know of "the universal struggle for gay rights."

Film festival raided

The French fascist group "Jeune Nation" attacked a gay film festival organized in Paris by the Groupe de Liberation Homosexuelle (GLH) on January 27.

Wearing motorcycle helmets and armed with iron bars, the fascists burst into the auditorium clubbing spectators and throwing smoke bombs and red paint. Five thousand francs were stolen from the cash box. At least five people were taken to hospital.

During the attack, French police were busy in the projection room confiscating

several films on the grounds that they had no censor's certificate. Several Andy Warhol movies, Jean Genet's "Chant d'Amour," and Lionel Soukias' "Boyfriend 2," all of which had previously been shown in other French cities, were seized.

Two days later a demonstration organized to protest the police action was broken up with tear gas and police truncheons. Demonstrators replied by stoning police wagons. Several people were arrested.

Gay News (Britain)

Briggs is back

After a two month delay California state Senator John Briggs officially began to distribute his revised petition on January 17. The "Briggs Initiative" calls for the "filing of charges against school teachers, teacher's aides, school administrators or counselors for advocating, soliciting, imposing, encouraging or promoting private or public sexual acts between persons of the same sex" and prohibits hiring and requires dismissal of such persons if school boards determine them unfit for service. At out gay teachers as well as sympathetic straights are threatened.

The deadline for collecting the 312,404 signatures necessary to put the initiative on the November 1978 ballot is May 1. Petitions are being passed out in fundamentalist churches on Sundays. A California Defense Our Children's information sheet claims that the initiative would not hide homosexuals their human rights because there is no inherent rights for an individual to hold a teaching job.

Aussie police crackdown

On the pretext of an investigation into the murder of a gay man, police in New South Wales have been picking up, questioning and finger printing hundreds of gays. Much of the investigation has occurred in homes and at work places. Police have been demanding "on the spot" fines which allow offenders to avoid a court appearance.

Although the state has an anti-discrimination bill protecting gays, homosexual acts still constitute a criminal offence.

Greek gays face deportation

The Greek Ministry of Public Order and Social Services is preparing a bill to propose the deportation of the country's gay population. The bill reportedly provides for one year's imprisonment for first offenders and deportation for a second offence.

Irish gays challenge laws

David Norris, chairperson of the newly formed Campaign for Homosexual Law Reform, has initiated a challenge to the Irish Republic's laws against homosexuality. He argues that they violate the constitutional guarantees of freedom and privacy. The case, which may cost up to £30,000, will probably go to the Irish Supreme Court.

In Northern Ireland, law reforms decriminalizing homosexuality have been delayed. They were to have been presented to parliament in December.

The government appears to be backing down under pressure from Ian Paisley's "Save Us from Sodomy" campaign. Despite the setback, Ulster gay rights workers appear hopeful. Both the Church of Ireland and the Methodist Church have given their support to the reform.

Lesbian MP wins first round

Maureen Colquhoun, the British Labour MP who came out as a lesbian, has won the first battle in her struggle to retain her seat in parliament.

Last September the management committee of the local Labour Party association decided she could no longer be a candidate and demanded she step down at the next election.

In January, the Labour Party's National Executive Committee heard an appeal by Colquhoun and overturned the local association's decision.

There is strong support for Colquhoun at a grass roots level, although the local party brass wants another candidate.

US Army sued

A Denver man is suing the US Army after he was expelled because of his sexual orientation. Roger Rick was formerly a Medical Specialist 4th Class. The suit charges that the Army policy is unconstitutional. Rick's American Civil Liberties Union attorney says the dismissal is a violation of due process of law, an unwarranted case. Federal Court Judge Cecil F. Pooler ruled that the US Army cannot discharge service people because of homosexuality. The Navy was ordered to re-enlist Ignazio Martini, a police officer who was discharged for homosexuality.

Bryant to open salvation centres

Anita Bryant has announced that God has directed her to establish a number of "Anita Bryant Centers" across the country where "drug addicts, homosexuals, pregnant girls and lesbians" can have their spiritual needs met.

Bryant denied that she is running a crusade. "I'm just trying to get back to my livelihood and get the word of God sent into my life." "Save Our Children" has changed its name to "Protect America's Children" and is publishing a national newsletter.

Wichita — the next Miami?

In September 1977, as a result of the activities of local gay organizers, Wichita, Kansas passed a gay rights bill. Fundamentalists and anti-gay groups have responded by collecting 30,000 signatures calling for a referendum this spring. Anita Bryant came to town in December and city newspapers called for the bill's withdrawal.

Gay activists are now organizing a voter registration drive and a public campaign to save the bill. A court action may be made if the federal law challenging the constitutionality of such referendum on the grounds that the majority does not have the right to oppress a minority.

No dyes for Darling

Censors banned a recent issue of the South African women's magazine *Darling* because it published an article on lesbianism.

The article features interviews with English-lesbian activists, Marilyn Halting, the magazine's editor, accused the censors of intolerance.

Scots closer to legal sex

A private member's bill which will legalize homosexuality in Scotland will receive second reading in Westminster on April 14. Five MPs have now signed their names in support of the bill.

Meanwhile, the Scottish Minorities Group (SMG), Scotland's principal gay organization, has submitted a brief to the House of Lords Select Committee on a Bill Rights. The bill is calling for protection for gays in any proposed legislation.

Alaska schools hunt gays, co-habiters

The Copper River School Board in Anchorage has adopted a morals policy proposal which bans homosexuality and co-habitation by school's system employees. Job applicants must make a statement that they are not gay before they are hired.

In another Anchorage school district, Michelle B., a lesbian elementary school teacher, has been transferred to a non-teaching post after school board attempts to fire her were blocked in court.

Alaska legislators are presently considering a new criminal code which would give all references to homosexuality or gender in its provisions. The new law will eliminate Alaska's 1899 sodomy laws.

Christ's rep drops charges

Pope Paul, the representative of Christ on earth, has decided to drop legal action against French novelist Roger Peyrefitte. The author said Paul VI, the former Giovanni Battista Montini, was a homosexual. No explanation has been given for the decision to drop the charges.

New groups formed

A new group organisation has been formed at the University of Western Ontario in London. The group, called the **Western Gay Association (WGA)**, arose from a meeting of twenty individuals early in January. To date WGA has formed an executive committee and a constitution in accordance with the university rules for student organizations. The new group hopes to provide a counselling and information service as well as holding social activities.

Toronto young dykes have formed **Young Dykes for a New Age** to provide peer support for young lesbians. The women hope also to provide a social atmosphere devoted to the development of artistic expression, and plans are underway to form a poetry group. The name of the group is still under discussion in addition to Young Dykes for a New Age, both "The Rubfruit League" and Canadian Dykes in Training" are under consideration.

There is now a social group for transvestites and drag queens in Toronto. Two of its members met through a TV contact ad in November's *T&E*. The group has had three social events so far, and expects to have many more in the coming months. For more information on **Transvestites in Toronto**, and other groups, see Community Page (p. 31).

New newsletters

Gay people of Prince George, a group formed recently in British Columbia, has now grown to almost 100 members and has begun publishing a newsletter. The *Gaylink* can be obtained by writing the group c/o Prince George Crisis Centre, Prince George, BC.

The first general meeting of the Saskatchewan Gay Coalition was held January 26 at the Gay Community Centre of Saskatoon. The meeting approved a statement of purpose and adopted a structure for the coalition. The Coalition has begun publishing the newsletter *Gay Saskatchewan*.

In Manitoba, the first issue of *Out & About*, an eight page booklet dealing with gay events has been produced. Subscriptions to *Out & About* are available at \$2 for six issues with the proceeds to benefit the gay community centre project for Winnipeg. Write: Project Lambda, PO Box 3742, Station B, Winnipeg, MB R2W 3R6.

Brandon hosts coalition

The Manitoba Gay Coalition held its first meeting outside of Winnipeg on February 5. Gay Friends of Brandon hosted the meeting where about 20 representatives of Manitoba gay groups discussed strategies for an organized gay response to the (expected) visit of Anita Bryant to the province sometime this spring.

Winnipeg gays take to the air

The Council on Homosexuality and Religion has begun producing a weekly radio series that examines the relationship between homosexuality and organized religions. The first of the series was broadcast by CJM-FM Radio on Monday, February 6, and will continue every Monday at 8:00 pm.

Judge ends mismatched marriage

A Montreal woman has had her marriage annulled on the grounds that her husband failed to tell her that he was homosexual prior to their marriage. Quebec Superior Court Justice Marc-André Gauthier said that by not revealing himself as homosexual prior to the wedding the husband had created "an error as to the person" which is grounds for annulment. While homosexuality itself was not written into the Civil Code articles dealing with "an error as to the person", the justice felt that "the time had come to give Article 148 a larger interpretation which would be closer to contemporary reality." Justice Gauthier noted that "even if homosexuality is no longer... a crime, when it is practised between consenting adults, it remains today, according to the standards of our society, a perversion affecting an individual's moral and social qualities."

Pledgecards boosted

One hundred Canadians are being sought to pledge \$10 during each of the next twelve months of John Darnley's legal defense.

Pledge cards are tax exempt. The Committee to Defend John Darnley launched its pledgecard project in Toronto February 17 with an evening of films and a dance that marked the third anniversary of John's firing by the Ontario Racing Commission.

Gay groups across Canada are being asked to help distribute the cards. During the project's first week, fourteen pledgecards were received. "That leaves 86 to go," a Committee member commented hopefully.

Top PEI official nabbed in tea trade

Wendell MacKay, deputy justice minister of PEI has been charged with committing an act of gross indecency after being entrapped in a Halifax shopping centre washroom.

The case was remanded to March 31 for plea. Mr. MacKay is presently in hospital with a gunshot wound police say was accidentally self-inflicted.

Seven other men have been similarly charged after entrapment in the same washroom. A gay commentator said of the arrests: "This is one of the most vicious forms of oppression waged against gay men. Many of those who use washrooms for sexual contacts are married men who cannot cope with the entrapment publicity."

Transsexuals to be allowed certificate change

A bill to allow transsexuals to amend their birth certificate has been introduced in the present session of the Ontario legislature. Consumer and Commercial Affairs Minister Larry Grossman said "It's difficult enough for a transsexual person to establish a new lifestyle. This should make it easier." He stated that the government had received three or four requests from transsexuals on the issue and that he felt "in principle" that the idea was a good one.

Customs hard on hard-ons

Mandate magazine came to Canada a little thinner this month after Canadian customs officials were offended by three men clavorting together through an eight-page spread. George Zahlan of Master Media, the magazine's distributor in Canada, said it was the first time since he began distributing it in 1976 that it has been censored. The offending pages were removed under the supervision of customs officials by young women hired by Zahlan.

Customs officers' morality has also kept *Blueboy* off Canadian newsstands for 1978. The American publishers of *Blueboy* won't take a chance on the men at the border and will no longer do a press run for Canadian distribution. Unsold copies from the American distribution will instead be dumped into the Canadian market after their return to American distributors — if they pass Canada Customs.

Two other magazines, *Honcho* and *Numbers*, have also been turned back at the border, apparently for doing so without erections. O Canada, we stand guard for thee!



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Gay people sing a little louder: "The *Body Politic* is very highly regarded in this country, and we feel that it is one of the best gay papers published anywhere." That from *Gay Left* in England.

"*Body Politic* is my most exciting discovery in reviewing gay publications," Jackie St. Joan, Esq., in *Our Right to Love*, the US National Gay Task force's new lesbian resource book.

TBP is "one of the most highly regarded gay/feminist publications in the world." The *Bloomington Gay Rights* Coalition.

Along with *The Advocate* and England's *Gay News*, "The *Body Politic* is one of the 'big three' of gay news publishing. *Body Politic*, with writing unequalled in any of the news periodicals, is more than worth an occasional read by US residents, and a must for Canadians." *Gay Source*, a catalog for gay men.

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Quebec

Gay Jews tackle bias in own community

Naches, Montreal's Gay Jewish Group, is confronting discrimination on its own home turf — the city's 120,000-strong Jewish community.

The conflict erupted last September when Naches approached Rabbi Mark Golub of Temple Beth Shalom to request use of the Temple for observance of a religious festival dinner. The festival had already begun when they received a phone call informing them that their request had been refused by the Temple.

The only reason given at the time was that such a request was in violation of a bylaw allegedly restricting certain parts of the Temple to members only.

Shortly thereafter, the Rabbi invited Naches to address the Synagogue in mid-February. However, in a surprise move, Golub proceeded to cancel the invitation and "programmatically" declined. He alleged that "there was



Harvey Blackman

already something scheduled for that night that I had forgotten about.

The Synagogue's representatives emphatically denied there was any discrimination involved.

However, a source at the Canadian Jewish News stated that a notice in their paper advertising the planned meeting provoked some Temple members to demand that the invitation be rescinded in response to the cancellation. Naches sent out a protest letter to over 40 organizations and individuals and charged the Temple with "discriminatory actions." The charge was quickly denied by the Rabbi and by Temple president Ruth Rosenthal.

But, as Naches spokesperson Harvey Blackman pointed out, Rosenthal "avoided addressing the issue that has been raised — why they refused to allow us to speak."

The protest letter prompted a number of groups to throw their support behind Naches. They include the Family Service Association of Montreal, Montreal Gay Youth Group, Congregation Beth Ahavah of Philadelphia and Haimishpacha (Toronto's Gay Jewish Group). As well, two sympathetic articles have appeared in the Canadian Jewish News.

Ironically enough, the other Reform Temple on the island of Montreal has since invited the group to speak.

Meanwhile, in a related development, the Young Men's Young Women's Hebrew Association is stalling on Naches' application for meeting space. Last summer the group made a written request and two meetings have been held with the association, but no decision has been rendered.

Naches believes that certainly people in the "Y" are hostile to the idea on the spurious and homophobic grounds that the group's presence would "threaten" its young people. In the meantime, Naches is reformulating its request. □

Civil servants OK gay rights

The Syndicat des Fonctionnaires Provinciaux du Québec (SFPQ — Quebec Union of Provincial Civil Servants) has recently included "sexual orientation" among the list of grounds for unlawful discrimination in its collective agreement proposal.

The union has 40,000 members.

This move is the result of a campaign waged by gay members of the SFPQ in Montreal, Quebec and Sherbrooke.

Last December the Association pour les Droits des Gais du Québec (ADGQ) wrote letters of support to the union urging it to support civil rights for its gay and lesbian members.

But the SFPQ decision came as little surprise to gay activists. The union was among the 30 organizations who supported the inclusion of sexual orientation in the Quebec Human Rights Charter. In a precedent-setting move the Quebec National Assembly voted last December to include sexual orientation in the Charter (see T&P Feb. 78).

ADGQ representatives see support from unions as strategically important. During ADGQ's most recent conference a resolution was adopted calling on Quebec unions to include sexual orientation in their contracts.

In accordance with a resolution of the First National Congress for Gays and Lesbians in Quebec, it was also decided to encourage the formation of gay caucuses in unions, especially the Confederation des Syndicats Nationaux (CSN — Confederation of National Trade Unions). □

Rights Commission lawyer waffles on gay rights

A group of 50 gay men and lesbians heard recently that the precedent setting gay rights legislation in Quebec may have several important limitations.

"The new law represents the first major victory for the Quebec gay liberation movement," said Ron Dayman of the Association pour les Droits des Gais du Québec (ADGQ), "but it's now clear that it does not put an end to discrimination or gay oppression."

He was referring to conclusions reached after a special meeting held January 11 to discuss the ramifications of Bill 88, the amendment to the Quebec Human Rights Charter which added "sexual orientation" to the list of grounds on which discrimination is not legal (see T&P, Feb. 78).

The meeting, organized by ADGQ, heard a lawyer from the Human Rights Commission explain that the act probably did not protect gay people who might wish to hold hands on the street, or engage publicly in ways most heterosexuals take for granted.

"The Commission's representative was very evasive," said Dayman. "I think most people were unsatisfied by what he had to say. It seemed clear that the simple granting of civil rights would not mean the end of sexism, homophobia, erotophobia, and other social structures which oppress us."

The audience questioned the Commission's representative on whether same-sex dancing in clubs would not be legal and whether or not would protect gays from public harassment or disavowal institutions like the Catholic Church from practicing discrimination.

The Commission's lawyer continued to emphasize, however, that the Charter covers only discrimination in housing, employment, and access to public services. It does not affect in any way those sections of the Criminal Code frequently used by the police to entrap and intimidate gay people.

Police repression has been one of the major concerns of the gay community in Quebec. Montreal police in particular are notorious for their unprovoked raids on gay bars and baths.

During close questioning of the Commission's lawyer, activists at the meeting discovered that there was a potentially dangerous loop-hole in the Charter.

Article 20 permits exceptions when they are "founded on aptitudes or qualities required in good faith" for certain kinds of employment. Individuals present expressed the fear that this might open the door to discrimination against gay teachers.

The meeting concluded by affirming that Quebec's gays would have to continue to be vigilant, and oppose any form of discrimination, particularly police repression.

by Stuart Russell
March 1978

Mississauga

Council crunches Crisp

A Mississauga Council meeting voted 3-1 on February 27 to uphold the Mississauga Library Board's decision not to show the film *The Naked Civil Servant*. Crisp, an openly gay Englishman, was to have been shown on February 7 as part of a library film program.

Members of Gay Equality Mississauga (GEM) attended the Council meeting in an effort to have the decision reversed. They had failed in an attempt to meet with the Library Board.

The vote was taken after a statement was read by John Bodis of GEM. In his statement, Mr. Bodis told Council that he had attempted to discuss the issue at a recent library Board meeting but was not permitted to do so.

Earlier, members of GEM had read in the *Mississauga Times* that the Board meeting would consider a letter it had received from GEM requesting it to reconsider its decision. GEM's letter also proposed a special screening of the film for library personnel, Council, GEM, and school board reps "in order that any fears regarding this film may be put to rest." The letter continued: "Since the Board was reluctant to give our organization a voice in this matter, we are of the opinion that they have closed their ears to a sizeable percentage of the taxpayers in this city."

Hazel McMillan, the Councillor who sits on the Board, said the decision not to show the film was based on the fact that there was no policy on the selection of films, as there was on the selection of books, and that 40% of library users are minors. GEM members pointed out that the book on which the film was based was in the library and could be borrowed by minors, and that the film itself had been borrowed from the permanent collection of the Ottawa-Library System.

Elgin Blair, GEM coordinator, who had been invited to speak after the film, told *The Body Politic* that controversial films on incest and Nazism had been shown in the past with a rider advising parental guidance. "I think it's incredible that a film that has been shown on CBC television cannot be shown in Mississauga," he said.

The film is a Thames TV production, and has been televised in Britain and the US as well.

Councillor Mary Helen Spence said that she was frightened by an "arbitrary decision amounting to gross censorship" and suggested that all films should have been cancelled until a policy was set.

The front page of the library publication *Link* had featured a story and photograph about the upcoming film. Following the Board decision, *Link* was recalled and reissued with no mention of the film or its cancellation.

by Lily Wood

Ontario

'Sex offence' record bars business permit

A person having a criminal conviction for a sexual "offence" can be denied business registration by the Ontario government, the Commercial Registration Appeal Tribunal recently ruled. Business registration is a qualification required by law to carry on business in certain occupations in this province.

In a case called *Kamal Pal Singh v. Registrar of Real Estate and Business Brokers*, the Tribunal decided that the applicant's conviction for gross indecency and indecent assault charges meant that there were reasonable grounds for believing that he would not carry on business with integrity and honesty. "Gross indecency and indecent assault are criminal charges commonly used against gay men, particularly in police entrapment situations in bars, bathes, parks and washrooms."

March 1978

The Tribunal refused Singh's application for permission to carry on business as a real estate salesperson, saying that "the nature of the crimes of which he was convicted were of such a nature (and that in the public interest) it would not be advisable to allow him registration in the real estate field, as he would have to make calls to residential homes in which unattended children probably would be present."

The result of the case disclosed no evidence of coercion or violence in the sexual "offences" of which Singh had been convicted. The decision seems to violate the legal principle of double jeopardy which says that people should not be tried and punished twice for the same offence.

The decision gives Ontario government bureaucrats the right to deny business registration to anyone who has ever been convicted of anything that might be considered a sexual offence. Occupations in which the province regulates business registration include travel agents, real estate brokers, business brokers, mortgage brokers, collection agents, consumer reporting agencies, motor vehicle dealers, insurance agents or brokers, and others. In each case it is an offence to carry on business without having been approved under the registration scheme.

by Paul Trollope

Charges laid in murder of gay man

James Allen Walker, of no fixed address, has been arrested in connection with the murder of a Toronto gay man. On January 30, Walker was apprehended in the Parkside Tavern and charged with the first degree murder of Neil Wilkinson.

The badly beaten body of Wilkinson was found in his bedroom on December 15. He had been last seen walking south on Yonge Street alone after leaving a Yonge Street gay bar with two companions around 1:30 am on Saturday, December 10. When Wilkinson failed to appear for work as a data processor with the Royal Bank, his employers became suspicious and notified police.

Wilkinson's death brought to four the number of similar murders of gay men in Toronto since 1975 (see *TBP*, March 77). Inspector George Sellers of the homicide division of the Metropolitan Toronto police noted striking similarities in all four murders.

All four met someone after leaving a bar and then went home with them. All were bludgeoned or stabbed to death. At least two had something stolen.

When asked about the arrest of Walker, Staff Sergeant McCormack would not comment whether the police still believed the murder of Wilkinson was related to the previous murders.

by Clarence Barnes

Alberta

U of A lecturer jailed on indecency charge


A 29-year-old lecturer at the University of Alberta was recently sentenced to two years less a day on three charges of indecent assault.

The accused, an Edmonton man, was charged with having four boys, aged 11 to 14, commit sexual acts among themselves and with him between Feb. 1 and May 24, 1977.

In reviewing the evidence, Judge W.A. Stevenson concluded that no violence had been used and that psychological damage to the youths had been minimal.

Saying that the accused was an "intelligent and sensitive person," Judge Stevenson said there would, in future, be "reasonable" prospect of putting the man's training back to use. He had been coordinator of the North Edmonton Boys and Girls Club and a volunteer worker at Oliver Elementary Junior High School.

The judge said he had no choice but to sentence the convicted man to the prison term on the charge of indecent assault, noting that deterrence to others had carried the strongest weight in sentencing.



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Charlotte Bunch

The lesbian theorist and former separatist Fury looks at the role of leadership, civil rights — and men — in a new and developing feminism.

by Chris Bearchell

Dim lighting, subdued colours, that peculiar combination of carpeting and concrete that spells late sixties sterility, that spits university lecture hall.

This was not English 300. These were not students, not the traditional sense, these were over 200 lesbians and feminists and a handful of male supporters. Not your average class of 77.

The woman at the podium was Charlotte Bunch. She is a lesbian feminist theorist. She is a lesbian. She knows the route from the grimy hick town in New Mexico where she grew up to the world of lesbian separatism, the world of *The Furies*, that energetic tabloid from the States whose passionate collective voice was often that of Charlotte Bunch. She has raised teenaged daughters. At the National Women's Conference in Houston she was visible and active as the delegate from Washington, DC. Not your average theorist.

Today she is a member of the collective which publishes *Quest*, the feminist theoretical journal. She is not a "flashy" talker, though she is articulate and thought provoking. That, and probably the room itself, made me ready for an intimidating and sterile academic — but that broke, partly during the women-only discussion that followed intermission and wholly that night over coffee and cheese and pickles, a session that lasted until 4 a.m. and was, yes, a dissection of theory but also sometimes just wild brainstorming and sometimes just 4 a.m. giddiness.

I was talking to a proponent of feminism as an all-encompassing worldview — an ideology. She calls feminism "post socialist." It is new and developing. There are no blueprints, "she explains patiently and repeatedly.

Blueprints may not even matter. She wonders how many out there are willing, or able, to read anymore. She sees our affluent Western society encouraging — accidentally? — a functional illiteracy not unlike that which has plagued writers and theorists in the third world. What happens to revolutionaries in a world where people's senses have been dulled, where they have grown prematurely complacent?

For a writer, for a theorist, it's a hard and frightening question. The answer may have something to do with leadership.



Above: Charlotte Bunch speaks at the delegate from Washington DC at the National Women's Conference in Houston.
Below: Bunch with interviewer Chris Bearchell.



Chris: There has been a dangerous tendency on the part of some women to look at things which have long been the province of men and, because they look complex or unattainable, to brand them "male," and say we don't need them anyway. That is an attitude toward theory which you have obviously discarded. I'm sure a lot of people at the meeting tonight were surprised to hear you advocating feminism as an ideology, and advocating feminist theorists.

Leadership, too, has been monopolized by men and has received the same treatment from many feminists. We had a meeting a couple of weeks ago with Kate Millett, talking about the "leadership crisis" in the women's movement. She claimed that we didn't have and didn't need leaders.

Charlotte: There are always leaders. Leadership is either good or bad; it is either open or closed; either irresponsible or responsible; open or hidden. But I think it is always there in just about everything. One problem is that leadership has gotten confused with stardom — there has been an assumption that leadership is some single characteristic that one person has forever, and that only one person has. It's more dynamic than that. At one time Kate Millett was a leader. I don't think she is a talented woman, today. I think she is a talented woman, she is involved with ideas and with culture, but she is not exercising any leadership role in the women's movement.

Different people are leaders at different times. Sometimes leadership is shared by several people in a group. It has to do with function — keeping things going, helping things happen, crystallizing. That is really what leadership is about. The media-star thing has really fucked us up about that.

I think we should encourage women to acquire leadership skills: the ability to crystallize, to organize, to facilitate. Part of being a good leader involves understanding the need to develop leadership in others. Women in the movement right now should see themselves as leaders and should in turn encourage other women to develop and to become part of the movement.

Another thing that distinguishes good leadership is that it knows what areas it can lead in and doesn't try to be the leader in everything. There's a static notion that if you're a leader you are good

at leading anything. That's bullshit. I mean, you may be great at leading people on a demonstration, but you may be terrible at leading them to figure out a strategy. Just because somebody is good at one we try to make them do the other as well — and people think they have to. People in the women's movement demand that others be leaders, but as soon as others play any kind of leadership role someone gets angry that they did.

You talked about feminists having to train one another, and mentioned that there's an upcoming generation that hasn't been through all the things that some of us have.

I think people in the women's movement are just beginning to deal with the training question. And you can't deal with training without dealing with leadership. If you don't have leaders, and if no one knows anything that everybody else doesn't already know, then nobody will be able to train anyone. In the past, the only things we ever let anyone train others to do were very technical. You could know something about auto mechanics, or even karate. But there was a real put-down of those skills, too: leadership in those areas wasn't recognized as real leadership. It was just a bit crazy. And if you knew anything that was considered ideas or theory — God forbid that you should think you could train anybody in it. This only perpetuated the situation in which the few people who knew how to do things had to do them all the time. People now are getting more and more into teaching each other different kinds of skills.

How tightly do you define the term "radical feminist"?

It is very hard to deal with what terms you call people. I don't define the term "radical feminist" tightly at all at this point. I am trying to work on what I think are radical feminist ideas, but I'm not prepared to say that this person is or that person isn't.

I guess what bothered me about adding "radical" to feminism is the possibility of setting up two camps: radical feminists and reform-oriented feminists. Women just coming to the movement might feel pressured into forming allegiances before going through the experiences necessary to do so.

I really have difficulty dealing with the whole labelling process. There's a big



"Gay men, if they concentrate *not* on how to be like, and acceptable to, and as powerful as straight men, but on what they learn from being in a different place, could have real, valuable insights."

difference between talking about ideas and talking about self-identity. I call myself a feminist about 99% of the time. My ideas are radical feminist ideas, those are the ideas and the theory I want to pursue. I am not at all interested in putting women into positions where they have to say they are either a radical or a reform or any other kind of feminist. I think it is more important to put people in positions where they hear the ideas that go with the different perspectives and where they get a chance to explore those ideas to discover if and where they fit in.

At one point in the past you defined lesbianism as political. Do you still hold that view?

I hold the view that there is a lesbian feminist politics. Lesbianism is political in the sense that, in our society, sex is still political. I don't think I would mean the same thing by "political" now that I did in the past. Now I would use the word to describe the whole institution of heterosexuality and how it affects people's lives — how your life is different if you're a lesbian, and what that difference means politically.

Lesbians, it seems to me, make up one of the largest subgroups of women who are declared feminists. Lesbians who are not feminists should be seen — as should all women in this society — as potential feminists. Lesbians who don't see themselves as feminists shouldn't be called feminists simply by virtue of their lesbianism, which is what I think we tried to do to some extent in the beginning of the lesbian feminist movement.

Do you think lesbians should struggle for civil rights? Those laws that proscribe homosexual activity or homosexual acts, in theory at least, apply to as much as to gay men. Is there any point in trying to change those laws?

Yes, definitely. But, like any other legislative reform, it should not be seen as the only thing we do. I wouldn't put my primary energy into it, just as I wouldn't put my primary energy into the Equal Rights Amendment in the U.S., which is a parallel feminist issue. I think these things need to happen. They are very good for people to get involved with as first issues because they are the kind of thing one can immediately feel and see. I think we're ultimately achieving what is worth it, is useful. But they should never seem like getting the vote was seen —

as something that is the be-all and end-all.

Civil liberties and short-term, single-issue campaigns seem at one and the same time necessary for the reasons that you outlined, but also almost contradictory to our longer-term goals — gay or women's liberation as opposed to rights and mere tolerance. It can be difficult for gay activists and feminists to avoid being seduced by the possibilities of short-term advantages and, in the process, lose sight of those longer-term goals. Do you see any way around that pitfall?

There is no guaranteed way. It has always been my feeling that one way to avoid being sucked in or co-opted is to resist single-issue orientation at any time. As long as we are dealing with several different aspects of oppression, we are less likely to fall into thinking any one of them can take us to the end of the road. For example, I have been focusing solely on gay civil rights and not dealing at all with child custody or with social attitudes that keep homosexual acts in the closet, then we would be in trouble. Reform is immediate. A lot of people can respond to it, its role is to keep us going. But it can also stop us. It stops us if people working on a reform are never given exposure to new ideas. The political education that goes on around reform activities, the sense of growth into new concerns is what keeps them from becoming contradictory to the long term, what makes them truly a part of getting there.

Civil rights efforts are seductive, but they are also not seductive. I think they are boring a lot of the time. Most people, after they work toward a reform for a while, begin to see the really basic nature of the issues involved and have to convince themselves to keep working for the reform, to keep building the movement and not just drop out simply because reforms are not the whole answer. It sometimes seems like a lot of energy to expend for something that, even though it's important, is not enough. I suspect that there are a lot more who have dropped out than have been seduced.

In your talk you explained that feminism is more than a here-and-now movement to better the position of women. You see it as a new and dynamic world view. How would the gay liberation movement fit into such an ideology?

Lesbians have a very important role,

obviously, through the whole discussion. There are also at least two important contributions that gay men can make. One is the very practical job of dealing with anti-woman sentiment in the gay male community. During the anti-Anita Bryant campaign, a lot of the gay male propaganda against her was essentially aimed against women. I have no love for Anita Bryant, but there is no point in gay men sacrificing the support of lesbians by behaving in a way that is

"Civil rights efforts are seductive but they are also not seductive. They are boring a lot of the time."

really just woman-hating. There is also the question of what gay (male) liberationists can contribute ideologically to the development of feminism. I think they have the potential for making very major contributions to what we are defining based on our experience as women. Women are in the primary place to define these things because of the position we've been all these years. It isn't biological. To some extent gay men have been in a place outside the mainstream of society too — a different place from us, but still outside. Developing an ideology involves discovering a whole series of new things about structures, institutions and relationships. Gay men, if they concentrate not on how to be like, and acceptable to, and as powerful as straight men, but on what they learn from being in a different place, could have real, valuable insights. In building the two movements gay men could, if they were willing, be very important allies.

Is there such a thing as a male feminist?

I have trouble with that one. These things aren't all nicely worked out yet. I think that feminism can apply to the lives of everyone. And there can definitely be male supporters of feminism. But I don't know what I'd call them. I would not feel it was appropriate to call them feminists.

Was there an event, or series of events that led you to develop your ideas beyond lesbian separatism?

Essentially, what led me to that was observing self-destructive tendencies at work in *The Furies* collective at the end of our time together. It had a lot to do with the extreme isolation we

were into as separatists, and the degree to which that isolation left us vulnerable, out of touch. The inward destruction that I felt going on was what made me really start thinking about the limitations of separatism. The other influence was sheer practical observation: we were never going to be able to create a movement to make happen the ideals that we lived for. I don't believe that all women are ever going to become lesbians, and I don't believe that the number who are lesbians is big enough to achieve what we were trying to achieve. Lesbian feminist ideas and analysis are so tied to feminism that it just didn't make sense to me not to be connected to the women's movement as a whole. After *The Furies* collective broke up I just took off. It was probably the only six months of my political career when I just took off from politics totally and tried to spend a lot of time trying to figure out what had happened. I don't think it was bad that we were separatists for a period of time. Separatism is a strategy that you can use for a variety of reasons. You can use it because you need time and space to get something together away from the pressure of defending yourself. You can use it because a group of people are not dealing with you, and the only way you can make them deal with you is to withdraw and build your strength in some other way so that they have to deal with you. I think lesbian separatism did both of those things. It allowed us the space to begin developing a lesbian-feminist ideology, to really build a community. There are still times when it is appropriate for lesbians to be separate from gay men or from the feminist movement.

I went through the process of understanding that it was really only a strategy. Where you get fucked up is in seeing it as your end goal, the way you're going to be for your whole life. It's then that you lose perspective as to what your strategy is supposed to do, who you are trying to affect with it, and where you wanted to go with it. Separatism was important for a while. It taught me a lot. I don't regret it.

I left after 4 m, realizing that I'd kept this woman from the sleep she must need. But I felt also with a feeling for the strength of this solid theoretical case in the image of the dyke next-door in Lewis.

I'd be happy if a few more of us could look back on the changes we've seen and be able to say, simply, I don't regret it. C.

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Our Image

The BP Review Supplement

Number 13



"To be urban, American, liberated, modern and feminist, well-educated and a lesbian is undoubtedly an uplifting manifestation of womanhood. It is also to be a minute percentage of the lesbian population."

Sexual politics...

The Joy of Lesbian Sex

Dr Emily Sisley & Bertha Harris
Crown (General Publishing), 1977,
\$15.95

About two years ago, while visiting a straight friend, I spied a copy of *The Joy of Sex*. The book was slick, handsomely packaged, copiously illustrated, and snatched at American know-how and the "new generation." "Ah," I sighed enviously, "how wonderful it will be, the day they put out something like that for lesbians." They have, of course, put out something just like that for lesbians. My envious longings (and my worst fears) are realized. That the book would be simply a sex technique guide, however, was an empty dream. Bertha Harris and Dr Emily Sisley are resolutely intent upon raising and expanding my woman's consciousness in nearly every page of their book. After all, what better way to reach every gay woman with feminist propaganda than to include it, in generous amounts, in a lesbian sex guide?

The subtitle tells us that the book will be a "tender and liberating guide." This promise takes on a schizophrenic aspect when the more accurate "liberating" is substituted. It is obvious that a good deal of the text was written by liberated women who advocate tenderness. It is also obvious that the authors intend their book to be a liberating experience for the reader. But this goal is clearly at odds with the notion of two serene, peaceful and liberated partners seeking a guide to enhance their enjoyment of one another. Sisley and Harris are apparently firmly convinced that their revolutionary propaganda can convert us all. The law lies in their gospel. If the authors are going to be successful in converting their readers, they must be able to relate to them. Sisley and Harris relate only to their own vision of emancipation and variety. They fail to appeal to the average

reader (prone or otherwise). As one lesbian put it, they expound in great detail when there is no need for such treatment, but when there is a need, they don't.

In some entries, while making it clear that such sexual behaviour is normal and fun, the authors are remarkably vague in their description of the technique involved, and pay only lip service to the real concerns experienced by those who engage in certain sexual acts. Entries where this fence-sitting is excruciatingly obvious include threesomes, anal sex and sado-masochism.

Freudian slips implying superiority, such as that under the heading "fellatio," "Don't immediately rush out and buy a leather strap similar to the one your father may have punished you

with" (or in the case of bondage) "if two women are able to overcome their repugnance" are inexcusable. It would have been far better not to discuss the subject at all. The failure, or refusal, of the authors to realize that very few lesbians share their view of a well-adjusted, American and liberated woman means that a majority of lesbians will have as many problems, if not more, after they read the book.

Role-playing is discussed under the entry "butch-femme." This is a lurid historical essay on the unfortunate horrors of role playing in the past. It blithely assumes that role-playing is museum stuff today. This is an interesting, and perhaps subtly coercive, way to present the subject to those who require education — make them feel stupid, old

fashioned and ashamed. A more gentle approach, one which pointed out some good reasons for doing away with role-playing, would have been more effective. Perhaps this entry, along with "marriage," attacks most of the feminist sophistication that permeates the book at the expense of realistic and sensible dialogue.

The writers proselytize endlessly in the entry on marriage, seemingly because they are unsure they have converted us to their way of thinking. I half expected them to finish off with an impassioned plea to send donations to an End Gay Marriage campaign. A hideous description of a "rare" lesbian marriage is used to further discourage anyone unhip and unilateral enough to contemplate such a heinous and anti-lesbian union. We hear of flowers, satin, and even actual reference to each other as "husband" and "wife." I don't know where or when the authors encountered this "marriage." A holy union it attended last summer was tasteful, loving and enlightening, and did much to remove my scepticism about gay marriages.

The Joy of Lesbian Sex is handsomely and stylishly illustrated. Colour plates with themes adapted from various traditions of eastern erotic art are as delightful as the sepia tone drawings and full colour paintings. They warm up the book and are certain to make every lesbian want to look in the mirror while making love.

The subtitle claims that the book will discuss the pleasures and problems of a lesbian lifestyle. The pleasures are dealt with amply. Entries restricting themselves to technique are (with a few exceptions) clear, concise and informative. Entries dealing with the pleasures of a lesbian lifestyle stress consideration and suggest numerous ways in which two women may communicate with each other in day-to-day life.

The problems, on the other hand, are not dealt with. The authors' approach is such that a vast number of lesbians will have difficulty relating to the analysis and the advice offered. It is utterly misleading that the book's content has been made to appeal to a broader audience. To be urban, American, liberated, modern, feminist, well-educated and a lesbian is undoubtedly an uplifting manifestation of womanhood. It is also to be a minute percentage of the lesbian population.

In their efforts to raise and expand our consciousness, the authors have offered us their sacrificial lamb, our problems, our doubts and the biggest opportunity anyone has yet had to deal with some of them.

by Lily Wood

... and the politics of sex

Coming Out Homosexual Politics in Britain, from the Nineteenth Century to the Present Day Jeffrey Weeks

Quartet, 1977, \$11.95

A good historical study will not only tell us about a specific past but will illuminate the present and raise questions for the future. Jeffrey Weeks has written such a book.

Coming Out has two basic themes: the emergence of a homosexual identity in Britain — though in practice the book is largely confined to England — and the corresponding development of a homosexual movement.

All societies experience some form of homosexual behaviour. In only a few do homosexuals emerge as a distinct minority, that is, women and men conscious of a different pattern of sexual behaviour and emotion from the dominant heterosexual majority.

We know relatively little about what leads to this emergence, although some pioneering historical work is being done. Jeffrey Weeks does not really answer this question, but what he has written is an extremely able study of the development of a politicised homosexual consciousness, of the whole slow movement towards tolerance — not yet acceptance — of homosexuals in nineteenth and twentieth century Britain.

That movement, one might note, is still far from success; homosexuality is tolerated in Britain to a lesser extent than most of Western Europe. As Weeks notes — and as Canadians will well understand — the decriminalisation of homosexuality does not mean an end to police harassment, let alone other forms of discrimination and persecution. In the battle between British liberalism and British puritanism, the latter is usually triumphant.

Given the necessity of the movement to focus on law change it is not sur-

prising that the movement has been strongly male oriented. Given the low mobility and income of most women, and the long prevailing myth that female sexuality is weaker than male, it is also not surprising the lesbian history is much less recorded than that of male homosexuals.

Weeks devotes a section to lesbians, and he rightly points out their role in the early days of the gay liberation movement. Yet despite his feminist perspective, the book illustrates the problems of conceptualising male and female homosexuality together. As he says, "the concept of homosexuality as a lesbianism have different social implications. For men, homosexuality is seen as a rejection of maleness with all its socially approved connotations. For women it can be an assertion of femaleness, of separateness from men, and of identity."

One of the problems with radical gay male analysis in the English speaking world is that it has accepted too un-

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critically the line that their struggle is identical with that of the women's movement.

To say this is not to detract from the importance of feminism. That there are important common elements I would not deny. That both strategically and tactically gay men should co-operate with feminists seems to me essential. But the emphasis of the two movements is necessarily different. The gay movement raises as central questions the whole problem of the regulation of sexuality, and its implications extend far beyond questions of sex roles.

Andrew Hodges has already discussed in *The Body Politic* (Feb. 77) some of the differences between gay men and lesbians, perceives between gay men's and lesbians' perspectives on "liberalised sex." This conflict is a real one, and it requires gay men to work out much more precisely the focal between feminist demands and those they might make.

Likewise with socialism. Weeks argues for socialism as an necessary future for the general end of gay oppression. Along with other gay marxists he argues that as long as liberal capitalism persists we can only find trouble rather than full acceptance. I suspect this is correct, although the elasticity of liberal capitalism — and its powers of co-optation — should never be underestimated. But it is by no means a self-evident proposition, and it needs a great deal of supporting argument.

One would moreover like to have a clearer idea of what sort of socialism is envisaged. The strangely counter-cultural variant of Edward Carpenter seems to me to offer much more hope for genuine acceptance than almost any of the more orthodox socialisms, all of which, with their stress on change brought about by the state, can too easily lead to new forms of conformism.

Coming out is a very British work, with both the virtues and the disadvantages that this implies. It is well written, carefully researched and cogently argued. It suffers from a lack of theoretical range and, above all, of comparative perspective.

Weeks is very good in demonstrating the weaknesses in the early theories that sought to explain homosexuality as an inborn biological characteristic. But he does not find it necessary to fully develop alternative positions.

Yet how one conceives of homosexuality must affect one's view of the meaning of a gay movement. I would argue for a Freudian-derived view that sees as part of everyone's sexual potential, which in most cases is repressed with consequent social implications.

If the view is right, then the psychological repression of homosexuality is closely linked to social oppression. Indeed one of the major problems of the gay movement need address is why we are so stigmatised. Can one understand the support for Anita Bryant — or Mary Whitehouse — without recourse to Freud?

I suspect that as well as needing theories about sexuality we badly need a comparative study of homosexuality in western societies from a liberationist perspective. Why, for example, is Holland, at least on the surface, so much more tolerant of homosexuals than Britain? Is the prevalent British myth about the acceptance of homosexuality in Mediterranean countries in fact correct? Weeks' work provides us with some interesting leads for pursuing these sorts of questions. At the same time I wish he had been willing to draw more on European experience to illuminate the British case.

There is a great need for more social history of the sort Jonathan Katz has begun in America which explores the lives of homosexuals who lived in the past, and, indeed, are living at the moment. It is not criticism of Weeks to say that he concentrates much more on the reforming elite than the silent majority. It is, however, odd that gay marxists in general seem to write so little of how homosexuality is experienced by, say, Welsh coal miners or Sheffield shop girls.

Weeks, along with a number of us, is impressed by the commercialisation of the gay world, and the manner in which consumer capitalism has seized upon

the gay market. (In London, as in Montreal, police persecution has limited the growth of at least one sort of commercial venture, the gay sauna, which is flourishing in the US, Sydney and Paris.) I would like to know how far the commercial gay world does in fact transcend class barriers, particularly given the importance of both class and regional divisions in Britain.

A study published by Arcade in France suggests that regional and class divisions should make us somewhat sceptical. It applying theories of "repressive tolerance" to most homosexuals; the majority of gay women and men still live in isolation, fear and insecurity. It is, thus, in that malapropos phrase of Gay Left, that "the ghetto is coming out." But do most homosexuals belong to the ghetto?

I consider Weeks' book one of the few produced by the movement to have lasting value. My criticisms are born of relief that in the flood of books now appearing there is at least one with which one can engage in profound intellectual dialogue. Gay men are finally beginning to construct a usable theory and history.

by Dennis Altman



May Sarton

The House by the Sea

A Journal

May Sarton

Norton, 1977, \$11.00

It is very difficult to combine candor and decorum in a journal. A reader expects one or the other. When a writer chooses both, as May Sarton does in *The House by the Sea*, the candor can too often seem simply complaint, the decorum a withholding of more interesting information. Because she has written in each volume before in the decorous and beautiful *Plant Dreaming Deep*, in the hard self-confessing *Journal of a Solitude*, it is understandable that she set herself the task of celebrating this new place of her living while also allowing herself to include ailments of psychic and physical sorts to reach this time a more balanced honesty.

Believe, from reading her other books, that May Sarton is both a woman of huge, serene energy and a woman of violent temper and obsessive passion. Reading this book makes her seem not immodest enough in her love of plants and the flowers into blooming, the birds into flight. "Why will no one really look at the garden?" she cries. A reader might reply, "Because it has become just of names and chores with only an occasional word, that usually indoors, a light struck flower on the desk." The anguish of passion has become irritation with beloved Judy, who comes to visit from her nursing home, so senile now she can't remember their former life together or even that she would wait to have breakfast in bed. The result is not balance but reduction, tone cancelling tone.

May Sarton's gift has been never in her temptation to preach, which she does very tiredly in this book to the un-disciplined young, to women too sloppily libidinous. Nor are her political observations much more than a winking of hands of someone who watches too much violence on television or the media, instructed guilt of someone middle class who romanticizes the communities of the elite and sends too much too little to the particular poor of her life, no matter

how companionable those problems seem to some of us. Her gift has been as a devourer of nature, a cannibal of flowers and women, someone we expect to rage, rage against the dying of the light.

Much of this book was written with a low grade infection, which did not keep her from collecting three honorary degrees or finishing her book of portraits but did obviously limit her energy for this more personal statement. There are still marvelous moments, the best of which is an indication that a new novel is beginning. May Sarton sees herself as one who hopes for immortality as a poet (if only the world will last long), but for me it is the power of the words which are big enough, requiring enough to balance the candor and decorum, the rage and serenity, which have already put death on its fiery throne and made May Sarton immortal now.

The second best moment of this journal is her apparent quest for the fame she already has, her refusal to recognize it because it comes in its comic worldly disguise as endless, irritating interruptions at her door.

Do her a favor. Read this book for a glimpse into her life, and don't go call. Send flowers.

by Jane Rule

Camivorous Saint

Harold Norse

Gay Sunshine Press, 1977, \$5.95

In a very real sense Harold Norse's life and work sum up the recent history of American poetry in all its expatriate phases and in the New York and San Francisco movements that bracket and comment on them. His friends have been Auden, Ginsberg, Tennessee Williams, Paul Bowles. He writes about them and, sometimes, like them. As a writer, he is often a mimic, ceaselessly trying on and sloughing off the rhythms and forms of other poets. In this huge anthology of his poems, 1941-1976, are pastie up "Cutlup's", curtailed and unquantified verse, traditional forms and wild, beat, stream-of-consciousness experiments, rapidistic hashish visions, pictographic poems dripping down the page. The book illustrates all the vital currents that animated poetry from the 1940's onward, and often depends on the most generous of them for resonance.

Since, as the songs he, he was there, it would be difficult at this point to separate Norse's own innovations from the thick venacular of the times he was writing. But he deserves his wide reputation as an uncompromising original. Finally, one wishes this collection were less comprehensive, as it tends to embody itself through repetition. Some of these poems can be said to be notes for other, better realized pieces. Some, like "A Gay Night," are less poems than closely-observed social history. Some are journal entries that could be more effective left in the journal proper.

And what a journal it must be! Norse has lived on three continents — one of the sections of the book is called, simply, "The Greek Experience" — and always, one feels, with the most interesting people. Right person, place and time. Much of the value of this book lies in the autobiography, not the literature.

At its best, Norse's poetry is made up of radical contrasts — its sloppy and sprawling, austere and wasteful. There are great catalogues, poems that don't seem to be able to quit, even though their final stanzas do little to improve what has come before. Yet, though Norse leaves little out, he gives us more satisfaction than an editorialist poet like Ashbery might. There is no doubting his sincerity, the flow of words functions like a piece of cotton batting around a precious object.

This is a sad, often depressing book, for which Norse apologizes in his introduction. No apology is necessary. We need a poet of gay life to remind us, in the midst of the Orgy, that "this is as far as we may cross the barrier of global unlove." The evil, searching always for the setting where mind and muscle might finally coalesce into the "primordial" sex experience, turns tourist inevitably. In his need, he sees even arches as phallic. Yet, back in the US, no tranquility settles over him. The vulgar,

sublime accents of Catullus (which he renders sublimely in translation) and the reflective locutions of his Spanish and Italian poems are replaced by the hollow rhetoric of gay rage, where an accompaniment of the marble-assed, the message far better than the poem ("The Queer Killers").

This is sad to note. How often do we read a collection of gay poems and wish they were about their real topic instead of Gayness enshrined? The axe Norse has ground is private, not political. He rails against the culture for making him what he is — short and hairy, condemned to "paper bodies, paper sex." Most of all, he is alone. Any of us, even those of us who resemble the marble-assed, the lusts for, is alone in precisely the same way. It's the yearning we share, and Norse's great tragedy is the inability to stop himself from reaching out across the space that separates one solitary masturbator in the night from another. The "Camivorous Saint" is Eros, and Norse carries the impression that we are all being eaten alive, or at the least being burned up at "the hub of the fiery force" that is sex. To convey this, as he has done, is a great gift for a good gay poet.

by George Whitmore

Theatre

The Wonderful Whores

John Herbert

Poor Alex Theatre

Toronto

John Herbert's satirical review closed February 24 at the Poor Alex Theatre. A throwback to the Spring Thaw reviews of the 1950's, *Whores* included some of the best drag Herbert has done both verbally and visually. His look-alike imitation of Margarine Blockwood, Canada's leading woman novelist, was the comic highlight of the evening.

Metaphorically, Herbert sees Canada as a whore prostituting herself before the advances of a virile USA. He himself clearly identifies with a different kind of "whore" as indicated in his impersonation of Greta Garbage ("fallen across scene"), Lullaby Marlene ("Picketing the St. Lawrence Centre"), and Mae West come north to find Art. That is, the woman of worldly experience who loves shocking moralistic, small-minded Canadians. Herbert attributes Quebec separatism to this same English Canadian philistinism and directed much of the show's satire at it. Several gay sketches were included, with Herbert's impersonation of Anita Bryant sucking a fruit and talking to god at the same time being the most successful.

A lot of material in this two-hour long evening didn't work. One keeps expecting Herbert to write another great play, and "The Wonderful Whores" merely revealed the limitations of the two-character dramatic sketches Herbert has been writing recently. *Whores* is Herbert's unexpected tongue-in-cheek contribution to Canadian national unity. Writing another successful full-scale drama would, however, be a much more effective send-up of those Canadians who have doubted his talent over the years.

by Anton Wagner



John Herbert as Lullaby Marlene

Books

Sexual Behaviour in Canada: Patterns and Problems

Benjamin Schlesinger (ed.)
University of Toronto Press, 1977.
\$6.95

The Sexually Oppressed

Jean & Harvey Gochros (eds.)
Association Press, 1977, \$14.95

The liberal response to gay self-assertion — we know it so well — is polite acknowledgment followed by the complaint that gays "insist" upon "forcing" themselves into places they don't belong. The issue for liberals is no longer homosexuality, but custody. Homosexuality is fine as long as it is not "haunted," "proselytized," or "written on posters. *Sexual Behaviour in Canada* is a liberal book. The two articles on the University of Waterloo, an ABC to homosexual myths and realities. The lesbian article is similarly basic, but positive and supportive.

Once given its due, however, the gay experience disappears from the rest of the book. Articles on sexual identity, sex research, adolescents, poverty, drugs and sex, the aged and sex education once again assume that heterosexuals are the only sexuals. Outside the two ghettoized gay articles, gay sexual experiences passing references or soft-minded homilies like this one (drawn from Schlesinger's own article on the physically handicapped): "If homosexuality is explained to these young people and they have an opportunity to talk about it and participate in substituting other expressions of sexual feelings, homosexual behaviour will become away from this book convinced that sexual behaviour in Canada is a tedious business indeed."

Perhaps this neglect is not such a bad thing, the general texture of the articles is spongy, pious, and platitudinous. Though homosexuality is frequently slighted, heterosexuals fares little better (with one exception, Clark's article on rape). Those who don't know any better would come away from this book convinced that sexual behaviour in Canada is a tedious business indeed.

The Gochros volume tries harder. It is, like Schlesinger, a collection of articles from a social work perspective, but better written with deeper respect for gay concerns. *The Sexually Oppressed* has no clear idea of oppression: oppression due to discrimination by sexual preference bears little resemblance to "oppression" due to lack of privacy, scarcity or imprisonment. Some articles simply talk of the sexuality of people stigmatized for various reasons, e.g. race or physical disability. This book throws no light, then, upon sexual oppression; the peoples represented in this collection are united only by the fact that they are likely to come in contact with social workers. The Gochros ideas of "oppression" is so out of touch with the reality of sexual oppression, they allow themselves the bizarre claim that maybe gay people are "most oppressed because they can't even make each other pregnant!"

In addition to the *de rigueur* overview articles of lesbians and gay men, prominently written by members of the respective groups, are three articles on other aspects of gay life. Rita Mae Brown speaks out in her inimitable style against lesbian stereotypes: "A woman's place is wherever she want it to be!" Kelly writes on aging gay men, confirming studies by Weinberg and Francher and Herkin that despite problems of an ageist society, aged gay men get along very well. David Rothenberg (the authors do not mention his participation in the gay movement) presents the first article I have seen that distinguishes between homosexuality and gay love and condemns the degradation of both in prison.

Other articles on Asian Americans and the deaf are noteworthy. Some articles degenerate into wishful thinking or silly questions, e.g. "Where does normal affection and fondling end and sexual molestation begin?"

by Barry Adam

Repression

Basic Repression and Surplus Repression in Psychoanalytic Theory: Freud, Reich and Marcuse

Gad Horowitz
University of Toronto Press, 1977,
\$15.00

Horowitz's book is an investigation into Herbert Marcuse's distinction — in *Eros and Civilization* — between basic repression and surplus repression. This situates it historically with the sexual politics debates of the New Left (1965-1972) — debates which are interesting because they provided the political theory for the early years of the gay liberation movement. Like Marcuse, Horowitz sees what he is doing as yet another attempt to integrate the work of Freud and Marx.

As we know up to we are forced to put away our childish fantasies and to accept the realities of an adult world. No matter what society we live in, this move requires a basic form of repression. But according to Marcuse, accepting the realities of a capitalist world with its patriarchal structure and alienated labor force requires an additional measure of repression, which he terms surplus repression. Horowitz tries to find support for this distinction in the works of Freud.

Applying a repression/surplus repression analysis, Horowitz argues that the repression of homosexuality is a function of surplus repression. In a world free of surplus repression, homosexuality would be just one variety, among others, of genital organization, with bisexuality being the societal norm.

This emancipation of homosexuality requires a new definition of sexual perversion instead, as it is normally understood (i.e. as sex unrelated to reproduction). Horowitz argues that perversion is sexual activity that is not a genuine manifestation of love for another person. This definition, obviously, does not say much for the recreational sex of steamboats and of one night stands.

Repression is not a book in defense of gay people. It is, rather, an interpretation of Freud that seeks to make Freud's analysis of sexuality more compatible with Marxism. In the last analysis, for Horowitz the kind of society in which it is possible to eliminate surplus repression is an ideal communist society. Thus, Horowitz's analysis is an argument for pushing forward the politics of the gay liberation movement from its New Left beginnings towards communism.

Unfortunately, the business of integrating Freud and Marx is much more than simply showing that their overall conclusions are compatible in some ways. The fundamental incompatibilities of Freud and Marx arise from the methodology: Freud is an idealist and Marx, a materialist. While it is important for Marxists to develop a proper analysis of the sexual lives of people, they require little likelihood that Freud's methodology will, as such, provide an answer. A Marxist analysis will only be achieved by going through the ideological boundaries of Freud's concepts to a new understanding of the social relations in sexuality which lies behind them. This involves a materialist analysis of kinship relations, the history of heterosexual politics in political economy. Needless to say, the fact that Horowitz's argument is wrong does not imply that his conclusions are necessarily false.

An ideal communist society, perhaps, is the only solution to gay oppression.

by Gregory Smith

Body Politic/15



Cast of *The Club*: (l to r, back row) Monica Parker, Iris Pasco, Sara Botsford, Maryann McDonald, Linda Thorson. (Front) Arlene Duncan, Maureen Fitzgerald.

The Club

Eve Merriam
Toronto Workshop Productions

The New York critics who praised the premiere production of Eve Merriam's "musical diversion," *The Club*, were quick to suggest that the show should not be viewed in the tradition of drag. I think this attitude is wrong. The use of women to portray male characters is *The Club*'s central gimmick, and redeeming value. That the actresses don't attempt to "be" men but simply imitate male manners and dress, establishes the play's crucial irony.

If the New York critics were attempting to suggest that *The Club* is more than a drag show, then I applaud them. Many women have correctly accused male drag of exaggerating to the point of ridicule those markers of status and role socially sanctioned as "feminine."

Clothing is only a minor part of the socializing process, which is entirely different for women and for men. By dressing women in men's tuxedos, then allowing them to use their own voices, *The Club* makes this point crystal clear. Drag, here, does more than ridicule; it reveals the insidious nature of male dominance. Lamentably, women can do little more than wax ironic on male status in our society for they are oppressed by their very birth. It is clear that more than attitudes towards clothing must change before women can equality.

Tommy Tune's soft Broadway production of the play, really a review of men's "club songs" and jokes from the turn of the century, was staged with such imagination and theatrical panache that Merriam's political thrust became secondary. Pam Brighton's Toronto production is much more reserved and serves the material better. Her retrieval of songs excluded from the New York version (particularly "Billy's Very Good to Me" — a nasty little tale about wife-beating) gives the evening sharper focus. Michael Egan's scoldingly elegant set design renders the play's statement on physical types, epitomizing the production's polish and poise. The performances shine like steel. These actresses don't just dance; they swagger. And they sing or, in some cases, talk, with a suave arrogance that is chilling. Together they create much more than a witty cabaret pastiche; this is a litany of masculine clichés, performed with a damning self-confidence.

by Robert Wallace

Saint Carmen of the Main

Michel Tremblay
Tamarog Theatre
Toronto

As a stylized attempt at contemporary tragedy, replete with chorus and off-stage death, *Saint Carmen of the Main* warrants brief notice and a quiet yawn. Unfortunately, because this is Michel

Tremblay's last play to be translated into English, it has received enough media attention to suggest it is on a par with *Moulin Rouge*. It is a boring experiment in theatrical form that lacks dramatic vitality, emotional authenticity or political insight. And it suggests that Tremblay's recent decision to leave the sub-culture of Montreal's Main for other sources of dramatic stimulation is more than expedient: it is essential.

Therese of Carmen, Gloria and Sandra — all "spin-off" characters from earlier Tremblay plays — does not necessarily imply Tremblay's imaginative bankruptcy. It is the pretentious structures he creates to tell their story that suggests his decline. The awkward series of monologues and soliloquies strung together by an embarrassing stutter of "poetic" chants lead the audience through too many anti-climaxes to evoke any sympathy for Carmen and her new-found concern for the oppressed people of the Main. She is supposedly a charismatic country and western singer, but we aren't allowed to hear her sing. More importantly, we aren't allowed to hear her talk, that is in dialogue, with other characters. She, like all the people in the play, is reduced to symbolic gesture and rhetoric devoid of real feeling. The stylization defeats the conflict, deadens the pace, and results in a tediously "social" play that asks us to lament the exploitation of people about whom we know little.



A scene from *Saint Carmen of the Main*

whom we know little. With the exception of Helen Hughes, who masters some gutsy vindictiveness as Gloria, Carmen's has-been mentor, the cast seems bored with the material, probably because André Groussard, Tremblay's usually reliable director, gives them little to do other than pose or point a line. Meredith Caron's neon and wire-mesh set cages the actors like freaks, completely avoiding human dimension that would offset their deliberately symbolic status. The red and black costumes of the chorus are interchangeably useless, again lacking the individualistic detail that might suggest lives behind the make-up, feelings behind the words, a real anguish and oppression behind the stilted, controlled artifice.

Michel Tremblay was written worth while plays — notably *Les Belles Sœurs*, this is not one of them.

by Robert Wallace

Gays and Film

Richard Dyer (ed)
British Film Institute, 1977, \$2.95
 Here is a new pamphlet on the images of lesbians and gay men in film, which will from now on be indispensable to the job of understanding and combating their oppression in the cultural sphere.

The three essays in the pamphlet, assembled by Richard Dyer, aren't as much fun nor as easy to read as Parker Tyler's *Screening the Sexes* was a few years back. But (despite this drawback) they may turn out to be more important in the long run than Tyler's euphoric, pop-Freudian romp through movie history. *Gays and Film*, with its greater methodological rigour, its sociological sense of reference, and its incorporation of various pragmatic lessons of movement experience, is a much tougher book than Tyler's, and one that never fails to point out practical implications for all of us, as gay cultural workers and as consumers. It obviously won't reach the wide non-specialist public that *Screening* did, but it will serve as an invaluable resource for teachers, students, and journalists, as well as for informal discussion groups.

Dyer's own article on gay stereotyping in films is the best and most original of the three. His analysis of the various kinds of gay images that have prevailed in the movies and their social implications is chock-a-block with the rhetoric that is a frequent limitation of movement media criticism. I never seem to state so precisely or persuasively in a pansy-type character study in a movie functions as an instrument of social control.

One of Dyer's especially provocative conclusions regards those well-rounded, psychologically realistic roles, such as Peter Finch's respectable doctor in *Sunday Bloody Sunday*, which are always praised by liberal reviewers and always good for at least three *Kluge*s in Dyer's view, these are little better than the more obviously offensive limp-wristed roles. Films presenting gays as intricate and unique individuals, films obscuring our collective identity and imply that homosexuality is a personality issue with an individual solution. What Dyer proposes as an alternative is "member typing." This is a kind of positive stereotyping, socially rooted, which would more directly and constructively link a gay character to a group context and a group praxis.

The other two essays, "Lesbians and

Film" and "Camp and the Gay Sensibility" by Caroline Sheldon and Jack Babuscio respectively, are somewhat lower in scope than Dyer's tightly disciplined article. In addition to dealing with images of lesbians and gay men in straight movies, both Sheldon and Babuscio go on to discuss gay film-makers and writers, the thorny issue of gay sensibility, and various aspects of gay response to movies. These are crucial areas of concern and it is good to see them tackled head-on.

No doubt the part of the book with the most immediate use value will be Dyer's list of over 500 films containing representations of lesbians and gay male characters. I could agree with Dyer's decision to exclude films by gay artists when they don't include explicit gay roles (there is no entry for Jean Cocteau, for example), or films with special meaning for lesbians (the Sylvia Scarlett or gay men (no Wizard of Oz). But there are clearly pragmatic reasons for this decision and the list is a dazzling one all the same, an essential reference tool for all future research in this area, and a moving guide for the rest of us film buffs for the rest of our lives.

By my reckoning, I still have 400 to go.

by Thomas Vaughn



Face the Music

Meg Christian
Olivia Records, 1977, \$7.95

Linda Tillery
Olivia Records, 1977, \$7.95

Sincere praise and congratulations are due all those in the women's music network for increasing their support of women and our music: for providing our feminist recordings with a way out of the songwriting "Big Daddy" commercial recording and musical promotion establishments; and for aiding in the development of women's identity and culture.

One of the networks, Olivia Records, has existed about three or four years, their first LP being Meg Christian's *I Know You Know*. Since that time, their discography's quality has been consistently good — certainly well-crafted. Their collective has expanded and solidified while still retaining the same high ideals. Especially appreciable is the fact that they now two new albums have full colour art work



OK, RICK, GIVE ME A SUSTAINED SHOT OF THE FEARY WITH THE BOLD SKIN, THEN WE'LL CUT TO THE FAT ONE WITH DIRTY HAIR FOR THE INTERVIEW ABOUT MEDIA MANIPULATION

on the covers, and include lucid, interesting liner notes. This is a nice touch which began with the BeBe & K Roché album.

Both Meg Christian and Linda Tillery have been involved with women's music for some time. This is music that is by, for and about women, the kind you won't hear on the radio (unless we take it over, of course), and you'll be humming it for some time. This is music that is by, for and about women, the kind you won't hear on the radio (unless we take it over, of course), and you'll be humming it for some time. This is music that is by, for and about women, the kind you won't hear on the radio (unless we take it over, of course), and you'll be humming it for some time.

"Face the Music" (written by Annie Dienerman) is the little tune on Christian's LP. It's upbeat and sprightly, with simple orchestration and good vocals by Christian, Holly Near, and Teresa Trull. Near's tone, and you'll be humming it for some time. This is music that is by, for and about women, the kind you won't hear on the radio (unless we take it over, of course), and you'll be humming it for some time. This is music that is by, for and about women, the kind you won't hear on the radio (unless we take it over, of course), and you'll be humming it for some time.

Another source of interest was "The

Rock Will Wear Away," co-written with Holly Near. It is about "many small weak entities joining together to defeat a larger, stronger one." Joining her in chorus are Sweet Honey In The Rock, a black women's group you'll likely be hearing more from. This is an inspirational song of strength, best when sung with a large group of women, as it was when Meg Christian and Teresa Trull performed in Toronto. It felt this was a good album, better than the first and very lesbian-identified lyrics, "Leaping Lesbians" is on it. Cool! The only weak spot was "Mountain Song," which didn't have Christian's excellent guitar work.

We first heard Linda Tillery with the BeBe & K Roché album doing some back-up vocals. The opening song is "Womanly Way," sung with Tillery's distinctive, warm voice against a "tight" rhythm background. It's a melody I discovered with soul, about a special friend, of whom she says, "surely we'll be lovers someday." Other songs to be noted are "Wonderful," which is a slow song, and "Heaven Is in Your Mind" by June Morrison. This number is a beautiful jazz orchestration with a short set of cascading vocals weaving harmonies along with the various instruments in the ensemble. I especially liked its brightness and spontaneity. "Freedom Time" begins with a solo voice lament which bursts into life as a funky, lightening song, induced by a wicked bass.

This is a fine first album for Linda Tillery. I hope she has a long career.

by Ilona Laney

Both records are available in Toronto from the Toronto Women's Book Store, 84 Harbord Street and from *Glitter Days Books*, 4 Collier Street. They are also available from Olivia Records, PO Box 70237, Los Angeles, CA 90070.

Sara Ellen Dunlop: a memory

Sara Ellen Dunlop, beloved Toronto lesbian singer and personality, died of cancer in February 1978.



In the early sixties the Music Room was located above the King King Laundry on Yonge Street just north of Wellesley. You went up the stairs and entered a dark, floored lobby. Sara sat there and asked you up — if you were "people," i.e. a queen and/or with "known" gay friends; you went in if however you were some innocent straight man coming on to the "lens." (gay women in hussling the young bucks, then you were turned back before you got beyond the desk. Sara thought nothing of knocking those creeps ass-over-tea-kettle even when the tears if they proved persistent or belittling.

I also heard of one historic night when a gang of young club kids tried to crash their way into the club. Sara responded by orchestrating a few heads with the aid of a basketball ball, and alympian section ofnelly quads br/ndishing ashtrays. The club was rarely bothered by gangs again.

You couldn't club the Morality Squad though Detective Belcher tried to close down the Music Room. The charge was gross indecency. The incident: one man was fondling his partner's ass. Sara, who was standing hand-on-cheek as they danced, that old familiar hand-on-cheek technique. Sara became the prime organizer of a fund-raising benefit to help pay the lawyer who finally won our case out. Sara had my cassette tapest from that point on — I saw her as a fighter for civil rights, on "our side," as I would have said then, in the days of "them" vs "us" — those straight, we dykes and queers. I had seen Sara, now Sara Ellen, for years until the afternoon, sometime in June 1975, when we met at a rehearsal at the D&T Centre. There was going to be a coffee house evening during the National Gay Conference. Sara was to be featured entertainer.

She was completely bald — a result of the chemotherapy that was fighting the cancer that would kill her. It was a shock — but somehow it also added to their strength and presence. She was androgynous now, a blue-eyed Buddha. I said here, my voice had all the cadence of the Music Room days, there was the familiar, welcoming affirmation from Sara and for a moment we were back in the Music Room, circa 1963, glistening past girls in their puffy mohair sweaters, while lewis and bouffant hair, butches in johnnies and Elvis ducktails, dragshows with Adams, Ray-Tie, Tony Seven, James Dorritte, and Joanne Day campy to top the line-up, the Supremes, Martha and the Vandellas.

The Music Room was war club, a focus for our community. None of us ever dreamed that one

day there would be gay pride, gay liberation, that what I recall of those days would so often be called sex. But those bars and clubs were still a centre, a rallying point, a community on which to build the gay groups we have today.

Perhaps it's impossible to explain the past to a new generation. Perhaps that's why Sara seemed more preoccupied with her music now than with gay activism or "issues." At the cabaret, that summer night, with lesbians and gay men from every part of Canada jammed into the community centre, her music took over the complexity and divisions, d'jaars disappeared. We were captured, all of us, taken over and blended into one unified song. That song happened in the Music Room when Sara had the courage to help carve out some small part of the world and call it "ours." It was happening again now.

The last time I saw Sara Ellen was on Yonge Street. She was in satforrons, and slowly realized it approached that it was Sara and not a Kristina figure. I smiled as I went by, but didn't stop to talk. She was deep in conversation. It was a beautiful day, clear, lucid. It was my final vivid memory of Sara Ellen.

by John Forbes

Contributors

Berry Adair is a sociologist living in Windsor.

Dennis Altman, author of *Homosexual: Oppression and Liberation*, recently returned from Paris to teach sociology at the University of Sydney in Australia.

Ludith Crews, poet and author, lives in Edmonton.

John Forbes, a survivor of the Toronto street scene, wrote *TBPs* column.

Ilona Laney is LOOT and GATE's 22-year-old notorious lesbian.

Gordon Montador, a tragic star of the video screen, inhabits the twilight world of homosexual books.

Michael Riddon, everyone's favourite columnist, was recently quoted by everyone's least favourite columnist.

June Morrison is a Toronto freelance writer and theatre historian.

Robert Wallace reviews, teaches and writes in Toronto.

Thomas Waughs teaches film at Concordia University in Toronto.

George Whitmore's last book was *Getting Gay in New York*, published in Canada by Gryphon Press.

He was a contributing editor for *the Advocate* until his resignation in 1975.

Lily Wood, the most recent member of *TBP's* collective, was an editor at the Queen's University student newspaper.

Ian Young was the author of the recent *Weekend Magazine* article "Gay in the Seventies."

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Monitor

more-for-less (more-for-less). One that achieves, accomplishes or remedies. Any device used to record or control a process. (It's a feedback, to feed, to keep track of, to maintain, to keep back over, to direct.) [Late, one who wants from money, to earn.]

Newsweek A poignant evocation of the many manifestations of love is achieved by a lesbian school teacher (Christine Lahti) and a janitor room with Jack, who must pretend he is a homosexual so that Mr. Roper, their up-tight landlord, will allow the three to split rent. ("Three's a Company") (All in the Family.)

It's all part of the world of "indie sex" or sex in sitcoms, which *Newsweek* covered in a February 20th feature "Sex and TV." It examined the significant increase in sex both gay and straight, on the living room screen, a breakthrough that Universal Television President Frank Price says has "taken us to where the movies were in 1935."

All part of this world are the National Federation for Decency and the Gay Media Task Force. These are among the watchdog groups that monitor TV programming. The first is a Christian group opposing the increased portrayal of sex on TV, the second is a gay liberation group dedicated to ending "gay invisibility" in television and a "moratorium on limp-wristed portrayals of homosexuals."

Newsweek questioned whether the heterosexual media would quietly sit still, citing a Doyle, Dane and Bernbach survey which found that "67 percent of the viewers held that any homosexual theme was unsuitable for entertainment programming."

Newsweek saw the gay lobby as the most effective of the watchdog groups. Gay Media Task Force co-ordinator Newton Dietter reported, "Johnny Carson's people are so sensitized that they frequently check with him before allowing Johnny to utter a homosexualized phrase." Dietter is confident progress has been made: "At least we're on TV as rounding out gay characters. On that count we're halfway home."

Hamilton Debate is a series on CHCH-TV that grabbed attention at titillating prime-time audiences with "controversial" subjects. It's chaired by the dean of Canadian media liberals, Pierre Berton. January 27's shot topic should gay people be allowed to teach? Professor David Gauthier, chair, University of Toronto Philosophy Department, one of the growing number of "experts" who clearly know nothing about the subject, says no, they're bad role models. Professor John Lee, Scarborough College Social Science Department, homosexual (Gauthier was of course introduced as heterosexual) says yes, but spends most of his air time on the defensive, 1968-style. Result: studio audience majority ends in no favour, though less than the opening of the show. But Pierre Berton says: Professor Gauthier has won his case, and the announcer closing the show said, "Resolved, that homosexuals should not be allowed to teach school." The usual "balanced" presentation. Question: should anybody be allowed to debate our rights in such a circus setting?

Photo: David Gauthier

Toronto's CITY-TV tried for "balance" pitting "articulate lesbian Meryl Freeman" against seasoned gay-baiter (Shulman) on its January feature, "The Sexy 70's: Sexual Liberation or Moral Anarchy?" Freeman, a New York City junior high school teacher, stood out on this glossy look at sex, late in this '80s decade. Shulman successfully brooked Shulman's repeated attempts to pander to the child molesting, proselytizing image of the gay teacher. Businessman Larry Livingston, owner of Plato's Retreat, the straight success story to the now defunct Continental Baths, a former gay male hustler, a social worker, Anita Bryant and Dr Ben Schlesinger, Canadian sex "expert" rounded out the show.

W/Body Politic

Russell Russell has returned to Toronto in triumph, taking a break from his successful New York cabaret show to do a stint at the Imperial Room of the Royal York Hotel. The shows have been booked solid and coverage has been splashy. The Toronto Sun, badly enough, was the daily most enthusiastic about this performance by a gay man (you wouldn't know it, of course, from any of the reviews) at Toronto's plush supper club. The Sun even used its special extra full colour usually reserved for sexy Valentine's sweethearts or firsties for the accompanying picture of Russell. Russell is enjoying the big times. Sun star-watcher Sylvia Train was at the opening night party and put it this way: "The look on Russell's face told me everything. This was the one night of his career that will stand out. He had come back home and showed us all that the hardliner from Toronto had made that giant leap and become a star."



"Boston's sex ring." The arrest of school bus driver Frank Damiano.

The Village Voice: The ghost of Boke Isaac came to haunt Boston in December. Twenty-four men were indicted for their participation in a "sex ring" involving young boys. The Village Voice covered it February 27 in a gritty front-page feature: "Men and Boys Together, Sex for Love or Money. A Report of the Boston Scandal."

Journalist Frank Rose has assembled an interesting and often positive in-depth feature. But in his effort to do the kind of block-buster piece that readers expect from the Voice, he has added to the sensationalism and hysteria already surrounding this much publicized event: "The neighbors were all stunned last June when the man who lived there was arrested, and they were stunned again in December 8 when 24 more men were indicted. Everybody else in Boston was stunned too. The reporters on police beat were stunned."

As Rose weaves a story of the depressing lives of the young hustlers, he slowly gathers our sympathy for them. By the end it becomes clear that the mealy-mouthed indictment provided some of the more positive experiences in the boy's lives. Rose uses the language of the boy-loving segment of gay society: "chicken hawk," "chicken beat." We also read of "closet queens" and "hard-core taggots." These terms can be used judiciously by gay people in gay contexts, but do they belong in papers like *The Voice* as part of the attempt to purvey realistic hard-hitting stuff to sophisticated readers? Is it a more elegant form of sensational distortion?

Upcoming: The CBC's "Take 30" is taking a two-hour look at the gay world. Tentative schedule is March 20 and 21.

by David Gibson

Film

Word is Out

Stories of Some of Our Lives The Mariposa Film Group

We are narcissistic people. Denied accurate reflections of our lives and culture for so long, we are hungry to see ourselves even as we see ourselves. But documentaries about gay life, such as are now regularly produced for television, are almost invariably unsatisfying. The ways that others see us usually include too many distortions, and the documentary form is often used unwisely; occasional hours given over to "homosexuals" get lost to generalists.

Word is Out is a documentary film about gay people, made by a San Francisco-based collective of three lesbians and three gay men. The Mariposa Film Group sustained a dialogue with the gay community during two years of filming and editing, and in consequence has produced a movie that speaks eloquently to many issues. The film's subtitle, "Stories of Some of Our Lives," indicates the group's awareness that they cannot tell all of our stories, or even all of one story. They have proceeded with an intelligent and entertaining anthology of gay personalities. Common themes and concerns arise from individual conversations to create a more thorough understanding of gay culture than any attempt at a narrated overview could give.

Much of the worth of any anthology lies in the editing, the whole strengthened by the interesting juxtaposition of its parts. *Word is Out* consists for the most part of "talking heads," conversations between the camera and twenty-six lesbians and gay men, and has been constructed in the most direct and significant manner possible: "We all come from a remarkably similar set of circumstances," says a man in his sixties, as one by one men and women begin to talk about their first brush with gayness, and what that meant to their lives ("So I asked what was a lesbian, and everybody laughed. That's a girl who likes other girls instead of boys") and thought "uh, sounds just like me"). A second section deals with "Growing Up," while the final segment, "From Now On," is concerned with the individuals' hopes and worries about the future.

Not everyone in the film speaks to every issue — we are still meeting new characters close to the end — and no one is on screen for more than a few minutes at a time. The brevity of these appearances helps keep the stasis of filmed conversation from becoming too exhausting, and while by the end of two hours and twenty minutes you're ready to move, twenty-six clearly defined personalities go with you.

To fully demonstrate the variety of wit and character found in *Word is Out* is impossible, but everyone has favourites; mine include Sally Gearhart, a radical lesbian professor whose analysis of the importance of feminism, and the

negative force of Christianity, rings clear as bells; Tedie Mathews, a politically astute drag queen who remarks that for many, it's "better to be oppressed, than alone and depressed"; and Roger Har-kenrider, the "representative intelligent weird person" who defines love as "a combination of lust and lust."

The twenty-six people in the film, for all their differences also represent a kind of homogeneity, their acknowledgement (with a few notable exceptions) of the importance of gay politics sets them apart from most homosexuals. Only one or two are less than very articulate, most are middle-class, educated, happy. But an astonishing cross-section has been achieved, blacks and Chicanos and fat people, freaks and professionals, they insist on being seen as people, not symbols or tokens. And basic anti-gay, anti-church statements are forcefully made. The weaknesses seen in the film, the things that are not said, point to the strengths of our culture. We may not want everything said at once, but the community is too complex, that no single statement, no one film can say everything, is the real story of *Word is Out*.

by Gordon Montador

A Special Day

Ettore Scola (director)

A Special Day is a simple, reasonably intelligent, nicely constructed movie that left me profoundly dissatisfied.

Pre-World War II Fascist Imperial Italy. Hitler is visiting Rome, consuming the Axis alliance with it. Duce Elia, here, picked as if at random, from the denizens of a vast yellow apartment block, Antonietta endures a dreary oppressed grind as a Fascist citizen, wife and mother. Across the courtyard Gabriele is about to shoot himself. These two meet, are shy, move closer, separate, laugh, cry, open up, drink coffee. He comes out to her, they light, eat something, she fucks him, they are sad but richer, they separate, Gabriele the homosexual is taken away by the state police, Antonietta goes to bed with her Fascist husband, presumably to make their seventh baby which they will call Adolf and which will earn them a government award.

A *Special Day* works best as a vision of ordinary family life in under fascism, fascism, machismo and family life seem indistinguishable from each other. The gestures, icons, conversations, clothes, routines and preoccupations of 1930's Roman Empire don't look at that foreign or distant in time. Gay people are familiar with systems that glorify the "normal" while dictating its terms. This movie spills over quite casually with machinery — especially radio — and techniques used by a modern state to order the lives of its subjects, neutralize rebellion and isolate its "subversives," sexual and otherwise. It rings with un-



The Mariposa Film Group: clockwise from top right Veronica Selver, Andrew Brown, Robert Epstein, Lucy Messia Phenix, Peter Adair, Nancy Adair

Photo: David Gauthier

Sophia Loren and Marcello Mastroianni in a scene from *A Special Day*

pleasant echoes of the present. What disappoints me about the movie is its studied neutrality. I realized with some shock that at the end any viewer, from big F. Fascist to big R. Radical was likely to come away from the movie with his/her thoughts as little challenged by it as were mine. No, I have nothing against "entertainment," but worry always about the subjects being put through its grinders. Gabriele goes off quiet and dignified with the police; to a bleak future. Antonietta returns to the fascist conugal bed. So what? That's Life. But in matters as critical as those who control our sexuality and our lives, can we tolerate a neutral stance, much less be entertained by it? At best neutrality is an illusion, at worst a lie.

Or as the movie about the immutability of "history" and "human nature" Gabriele offers Antonietta a very distant glimpse of what, to her, is absolutely terrifying freedom. In return she is permitted to give only a stay of execution, and she, which he neither needs nor wants. These two people should be allies, since they are victims, in very similar ways, of the same sexual/political tyranny. Instead the filmmakers — all men — direct them momentarily into an embarrassing helpless little backwater, then split them, returning them to passively play out their "destinies." Is this artistic objectivity, or is it arrogance?

I don't know whether "history" and "human nature" are immutable. Fiction certainly is not. I find it hard to respect people pretending to consciousness whose work doesn't cry out against tendencies to "human nature" or to "history." Our enemies are neither passive nor neutral. Works that don't denounce, or that negate, the impulse to resist tyranny can only contribute to its power.

by Michael Riordan

Sebastiane

Derek Jarman (director)

The premiere of Sebastiane, a new British gay film, was preceded by an active word-of-mouth campaign and a highly effective promotional photo showing a young man having his buns whipped by a Roman centurion.

The theatre was packed the night I attended. I had never seen so many gay men together in one place in Manhattan before. The crowd that night was high, simply from a exhilaration. I would judge, of being together for the first time with all "right" religion.

Ninety minutes later the same crowd shuffled into the night transformed. This time there was a collective feeling of humiliation, of being insulted and

It's hard to believe that a director could be so utterly, utterly wrong, so entirely misguided in his estimation of his time.

Sebastiane was apparently conceived as an erotic fantasy on the legend of St. Sebastiane, the young Christian soldier traditionally depicted as a human dar-

board gazing heavenward in the ecstasy of his martyrdom. For some reason this image has had a special meaning for many homosexuals as far back as ancient Italian Renaissance, but Derek Jarman, the writer-director of the film, has failed to come anywhere near what that meaning might be for contemporary gays. The film comes across as a second-rate skinhead all dressed up in costume that doesn't fit.

In fact, the only thing that distinguishes Sebastiane from the realm of the soft-core is the honesty of the latter. The film is so clumsy and unpersuasive in its pretensions to seriousness that it would probably work as camp were it not so tedious.

Having removed the religious content of the myth, the director has failed to find anything else of substance to inject into this empty pageant of pretty men inoin cloths and armour running around a pretty Mediterranean landscape. The film critic for Gay Left has credited Jarman, with the intention of making a statement about sexual repression and violence, but this assessment of a tawdry jumble of S & M formulae seems rather generous to me.

The film, as everyone knows by now, is done entirely in Latin. This has been interpreted in various ways — as an attempt to mask the inanity of the script, as a gesture toward historical authenticity, as an appeal toward the liturgical inclinations of the presumed audience, and as a clever promotional gimmick. It is successful only as the last of these. Likewise, the use of a cloyingly pompous stylization in the mise-en-scene does little to divert attention from the film's visual and dramatic vacuities.

Sebastiane seems to have put one over on some observers however: one British critic used to respect sees a "pattern of voyeurism" central to the film's main thrust, and interprets the film's interminable slow-motion love scene in the surf (by two men who appear to have genital gas) as a "pastiche" of the state of the straight porno genre. I know it is important to encourage gay artists, but his willful confusion of alleged intention and verifiable effect does more harm than good.

It's not the first time that Canadian distributors have picked up a low-quality foreign gay film to exploit on the growing local market. This may be the first time that they have used the trappings of "art" and respectability to stir up their trade. They seem to think that gay men swallow any film as long as there's enough skin in it. Maybe this time, by chance, they could be proven wrong.

by Thomas Waugh



Lesbian poetry and comic books

The month brought both good and mediocre work to my attention; the best was Diana Press's lavish production of Judy Grahn's *She Who* (1977, Diana Press, 4400 Market Street, Oakland, CA 94608, \$6.00), a collection of typical poems, chants and long poems, gorgeously illustrated with the artwork of nearly thirty women. I am no artist and cannot properly assess the paintings reproduced, or the surrealistic line drawings. I find their strength impressive; their dynamic is intensely and vitally, and they convey a remarkable impression of women breaking the bonds of oppression.

In Grahn's poems, I find a lyrical intensity which may be only one other lesbian poet (Susan Griffin) rivals. Most successfully conveyed in "A plangency from an older to a younger woman" in the repetition of words and phrases, the strong rhythm, the assiduous, and near-rhymes.

am not lone alone alone

it is unwanted

wanting, wanting

am not broken

am not cracked crackly poison

am not guilty eyed and frozen

One cannot forget her images, either — single images (in this case, of age) which slowly read, expand, and become symbolic:

speaking, speaking

am not older

berry

brandy

do you not wine before you find me

in your own basket?

do you not turn away your shoulder?

have I not shut my mouth against you?

In the conclusion of the poem the image of the older woman merges with the symbol of the river, the earth, the will. This poem and its companion poem "plangency from a younger woman to an older woman" are thesis and antithesis — and complement also — a pair of poems spanning the boundaries of age and youth, sexuality and sexual sensibility, the confrontation with death, and the extension of the love for one woman to all women; from the first lover, to fothers.

For others, these are the book's best poems, though I also find "The She Who" poems and the list poems exceptionally good. I believe Grahn's poetry must be read aloud to be appreciated, some of it perhaps even chanted. And who is She Who? As the book unfolds, you realize She Who is not only

She Who continues

She Who has a being

named She Who is being

named She Who carries her own name.

But Everywoman, the archetype of all the strong women, the dykewomen. We have arrived at myth. An uncommon poetic achievement.

Ruth Weiss' *Desert Journal* (1977, Good Gay Poets, PO Box 277, Astor Station, Boston, Mass. \$5.00) is a truly experimental book written by a maturing poet. It's the sixth book of poems by a versatile woman who has been described as poet, bartender, magician, wanderer, playright, refugee, and performer who has sometimes read her work with jazz accompaniment. This is significant in reading through some of the forty poems in *Desert Journal*. Poems such as "Thirty-Six Day" with stanzas like

no reason or reason

or watch what you say

if they pronounce you but good

on lady be good

are you good, lady?

are you a — good lady?

ARE YOU GOOD? LADY!

are you — a lady?

ARE YOU GOOD???

which is jazzy, colloquial, and experimental in the shift of speed and voice which a reading of the stanza demands.

Typical San Francisco poetry? Yes, and no. It's a West Coast poetry in its affinity with London like Lyn Gardner, following the Ginsberg school, in sections like "The Third Day" and "The Ninth Day," amongst others. But not altogether like Weiss, who writes some precise imagist pieces and "sound poems" in "The Thirty-First Day":

a wheel spins
just above the sand
its space cuts
the city wall
a glass shriek!
an eye-crash
open

This succinctly conveys the author's meaning, without reducing it to an explanation. The desert image, one of the larger images in this sequence of meditations, works well: evokes the desert of the outside world, and the soul desert through which everyone travels. And then again, a desert of sand, rocks, and cacti. *Desert Journal* is not a book to be devoured one sitting; it meant to be chewed, savoured, and digested. It is occasionally cryptic. Many stanzas depend on verbal word-play, homonyms, even variations on single syllables. Parts are aphoristic. A complex book, but well worth the investment in time.

Wendy Stevens' *I am not a careful poet* (1975, self-published, Avail from 410 Emory Place, Washington, DC 20016, \$1.50) contained some finely structured poems, despite the title. It's a small pamphlet but an impressively produced — but don't let that deter you from reading it. The poems are strong poems of lesbian joy, struggle and exaltation. The images are good. The rhythms are original. The spirit of the book is even better. It's a "verbal high."

If you're into reading the "little" magazines, try *Women Poets* (1976, Women Poets Press, 21 Marian Street, Lexington, MA 02173, \$1.50 and postage) which contains lesbian poems, though the magazine is (overall) feminist in orientation. Betsy Snoff's "Possession", Rebecca Rader's "Many, thanks" and Gail Gilbert's "Initiation" are competent poems, though none are "professional" poetry. From a revolutionary standpoint, the successful combining of lesbian and straight women poems in a single issue is noteworthy. So is the existence (and survival) of the magazine.

Then's *We are all Stars* (1975, Amazon Realty, P.O. Box 95, Eugene, Oregon, 97401, Price unknown) is also pretty mediocre fare, though with a few flashes of genius. Its overall scheme — poems attuned to the urban cycle and straight women poems in a single issue is noteworthy. So is the existence (and survival) of the magazine.

There's a lot of bland stuff too, especially "moon in bread" which finds banal in its sentimentality. This undercuts the overall impression, including original poems like "recipe for a feminist revolution."

Do read Barbara Kutzner's *Priscilla Pumps and Star Buckwheat* (1976, Pershephone Press, Box 7222, Watertown, Mass. \$1.25), a lesbian feminist comic book which contains much raucous, and serious themes too. Everything that happens to Priscilla after she's fired from a factory job for being a lesbian... I'll leave the mystery untouched, here but recommend the comic book. There should be many more books of this nature around, with women as dynamic as Isis herself.

by Judith Cress

Body Politic/19

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Silkscreen of collage by Douglas James Johnson

Small press books

It is unfortunate that Jonathan Katz's annotated collection of documents, *Gay American History*, has suffered from being ignored by much of the establishment press, while the gay press, in its enthusiasm, has displayed almost total lack of criticism. Two recent reviews set out to redress the balance and take a sober look at the work. The more careful of the two is Jim Levin's lengthy and detailed consideration in the second issue of *Gai Saber*, the journal of the Gay Academic Union (\$5 from GAU, Box 480, Lennox Hill Stn., New York, NY 10021). Don Slater's review in the *Homosexual Information Center Newsletter* No. 32 (50¢ from 6715 Hollywood Blvd., No. 210, Hollywood, CA 90028) is considerably more cranky (the suggests gays do not exist: "most members of the medical profession" can't "define" us!) but nevertheless points out serious flaws, biases and omissions by Katz. Incidentally, both available issues of *Gai Saber* are well worth the \$5 each — together, almost 200 pages of gay scholarship and reviews. One only wishes GAU would take on a good proofreader; the present one seems to feel it's not matter if the word "not" is left out of a sentence here and there.

As books of really first rate gay drawing or painting are few and far between, Douglas James Johnson's two volumes of drawings and collages are especially welcome. Johnson's work is arresting not only for its grace and technical skill but for its pictorial articulation of the homosexual ethos and tradition (especially literary tradition). *Drawings*, with an introduction by Stephen Spender, and *Definitions of Betrayal*, a series of silkscreen collages based on Genet's *Funeral Rites*, are both available from Oscar Wilde Memorial Bookshop, 15 Christopher Street, \$2 each.

Hello, I Love You! The intro pretty well gives this one away. Though subtitled "Voices From Within the Sexual Revolution," it is mostly retrieved and recycled *fourth floor* child talk from the sixties. A few gems: "My second abortion cost only \$60. It was such a joyful experience that afterwards I sent the doctor a thank you note." "Let me say right here that my definition of a beautiful person is one who smiles." "I have a cunt. How beautiful. I'm not sure if it's a beautiful cunt as cunts go. But it's mine and I accept it. Wow!" "I think the best thing for a healthy sexual attitude is to get into group sex with your whole family." "Making love is the only way to make energy circulate."

This may all have sounded far-fucking-out to *Beautiful People* with flowers in their hair in 1968, but ten years later a whole lot has happened to the "sexual revolution," and the book, in reflecting very little of that, trivializes the whole subject. There is a charming interview with 16-year-old Daryl Marshak about having sex with his 51-year-old friend Parker, and in that piece, real affection, kindness and personal liberation come through and one forgets the embarrassing love-generation chatter that makes the book as a

whole such an anachronism. It's \$4.50 from Monthly Review Press, 62 W. 14 St., New York, NY 10011.

James Schuyler's *The Home Book* (\$3.50, Z Press, Calais, Vermont 05648) is a compilation of "unpublished or little-known works" and naturally does not have the tightness or overall force of *The Crystal Lithium* or *Hymn to Life*. One poem, though, "A Head," is extraordinary: "A dead boy lying among men as a man/called an angel, for his beauty. So what! it fades and dies?"

Peter Piper's *Tale by John Quainton* (50¢, Mind For Furniture, 24 St. Aubyns Hwy, E. Sussex BN3 2TD, England) is a series of poems by a man in his 40's to a younger lover. Many of the poems teeter uneasily between art and therapy; the shorter poems ("Signals," "My Voice") are the best.

Two more new books by gay poets: a long poem *Root, Route & Range* by Edward Mycus (\$2, Holmgangers Press, 22 Ardith La, Alamo, CA 94507) and *Drawing Music* poem by Kirby Condon, which as well as the untitled poem, musical score and drawing, contains not one but three (count them!) photos of the very photogenic author, plus a dazzling water colour seascape in full colour: all on sewn, music-scape paper, \$10 from Cycle Press, 18 Warren Place, Cobble Hill, Brooklyn, NY 11201.

Tim Dlugos' *For Years* (\$1, Folio Books, 2000 P St., NW, Washington, DC 20036) is a laudatory written little diary of sexual experiences: "I'm wrestling in the dorm of the novice with my 'particular friend,' which is what a person you're too close to is called in the religious life. He pins me, leans hard on top of me, breath in my face. I come. hug him tight for quick sharp moment. I don't know if he knows..."

The Iron Game by David Carter (\$2, PO Box 972, Canby, CA 96021), though presented as a novel, is in fact an insider's account of life in the world of bodybuilding. "The super straight image given in (bodybuilding) publications," writes Carter, is largely a cover-up. "Actually, the gay community either directly or indirectly, almost completely support the existence of high-level bodybuilding." To the tune of millions of dollars. All the while, "most of the male bodybuilders are...wrestling...articles about how bad homosexuality is. They are still playing the game."

Carter's own catalogues the tremendous volume of steroids, vitamins, amphetamines, preanabol, biotinoids, etc., ingested daily by musclemen intent on achieving the maximum of grotesquery. Self-published, *The Iron Game* is a bodybuilder's straightforward effort to tell his own experiences and offer an honest look at a subculture that irritates, amazes and repels many.

I've mentioned New York's lively anarchist journal *The Storm* before. The current number is a special gay issue. It's 40¢ from Mark Sullivan, 227 Columbus Ave., Apt. 2E, New York, NY 10023.

by Ian Young

A Bigot's ABC's

Bigots hurl a lot of loaded words at and about gay people. Since a proper bigot is also a liar, it can get confusing. For the sake of effective communications, here is the first installment of a dictionary of some of their favourite words.

child: small, non-sexual, tax-deductible object made of putty. At age 18, molded into heterosexual, at 21 (Canada) permitted but strongly dissuaded from homosexuality. In some cases becomes an adult (See: liberation), in others, a large object made of putty (See: sheep).

closet: state, subdivided, well-guarded (See: suffragette home for fund (See: decent) homosexuals. As in Criminal Code: Clauses.

devotee: acceptance of one's lot (See: victim of Vietnam, Auschwitz, Nuclear Family) Sung to Battle Hymn of the Republic: Autonomy, human rights.

family: 1. pillar of Western Civilization (See: Oswald Kagan, etc.) 2. highly destructive nuclear device, works by smothering occupants: one husband (See: money), one wife (See: submission), one or more dependents (See: overpopulation). 3. endangered species, supported by its right wing.

god: sometimes pronounced God. Undecided lack. Ken Campbell, Renaissance internationalist. Now available: new improved family-size, fortified with Vitamin C. Synonym: white male heterosexual conservative. Antonym: goddesses — us.

hate: 1. a highly volatile nervous state induced by fear or envy (See: Solent Major). 2. a religious ideology (See: Bible for justification). As in "We don't hate homosexuals, we hate homosexuality!" — Bob Green (See: A Review).

love: 1. a manifestation of hate (See: rebirth), a chronic obsession with saving others from themselves. As in "I love them too much to let them continue in sin" — K. Campbell, Renaissance. 2. a cheap frozen concentrate containing no harmful natural ingredients. 3. (See: someone of your own gender as soon as possible).

normal: 1. pertaining to heterosex. 2. not homosexual. 3. like me (See: Bryant, Hoy, Campbell, Dale Evans (See: Roy Rogers, Trigger staffed). 4. (See: Good Housekeeping for approval).

project: 1. to keep in the dark (See: child, family). 2. to burn until sanitized (See: national security). 3. (See: the door of a police cruiser). Antonym: Human Rights Code (See: us).

rebirth: morbid state of mind and body characterized by loud wailing (See: hate), mental paralysis, excessive righteousness (See: bowdler) and compulsion to save the world. Often accompanied by higher income.

result: 1. to enjoy coming out, to urge others to come out. 2. to terror and/or die by deception, bribery or force (See: family, armed forces, Crusades). Synonym: convert, seduce, prostitute.

sex: 1. marriage (See: missionary position). 2. (See: Anita Bryant interview, Penthouse, January 1979). 3. run, minimum — minimum! 4. (See: Morality Squad).

us: anything that feels good (See: Bryant, Thornberry, John Dameron, and the rest of us).

woman: (pronounced woe-man) female person with teeth by McClean's, skin by second Debel, eyes by Maybelaine, iron by Centol, kitchen by General Electric, hands by intensive Care, laundry by Afta, figure by Magic, mind by Marabelle Morgan (See: Total Woman Program). 2. female freedom fighter.

If we haven't clarified one of your favourite words or if you'd like to suggest a few definitions of your own, please feel free to let us know. Write "ABC's," c/o The Body Politic, Box 7289, Station A, Toronto, ON M5W 1X9.

by Heather Ramsay and
Michael Riddord

\$75,000 And where has it all gone?

The Body Politic started out with \$300 and a lot of energy. Last year it spent 75,000 dollars.

It was touch-and-go then. It's touch-and-go now. Daily shrieking when the mail contains fewer cheques than hoped for or required. Pulling out one's most persuasive tones for one more chat with that man at the bank who's just dying to bounce another cheque. Nervous-making.

The paper is growing though. Enough money is coming in to keep it going month-to-month. Just! But it's been hustle, hustle, hustle. Brochures for potential advertisers. A direct mail campaign to get subscription renewals. Posters and stickers to help increase newstand sales (watch out for the cops!).

It works. Revenue in '77 was up in almost every area from the previous year: subscriptions — 71%, classified advertising — 56%, store sales — 21%, donations — 13%. There were some new sources of revenue too: typesetting and design, and Pink Triangle's book service.

Expenses — need we say it? — have managed to keep up. Printing was up 61% in the last year (to over \$1000 per issue), telephone was up 55%, rent and utilities 23%, production 98%. And postage was up 37% — to a whopping \$7000 in 1977.

Among the people who've published in The Body Politic are Andrew Hodges, Jane Rule, Rita Mae Brown, Dennis Altman, Dolores Klaich and Jonathan Katz.

Respect for the paper has grown as a result. Gay Source, published late in 1977 called it, along with The Advocate and England's Gay News, "one of the big three of gay news publishing... with writing unequalled in any of the news periodicals." Jackie St. Joan, Esq. in Our Right to Love, a hot-off-the-presses les-

bian resource book, said TBP was "my most exciting discovery in reviewing gay publications." She found its "international approach... refreshing and balanced."

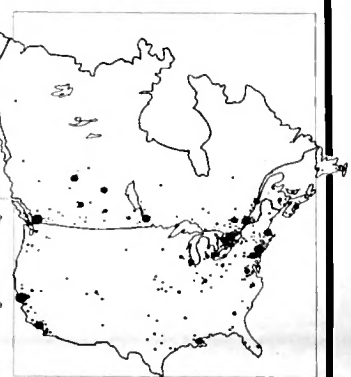
Growth. It's a funny thing. The Body Politic didn't grow dramatically for a long time. Steadily, but not dramatically.

Then, two years ago, Pink Triangle started asking supporters to donate regularly so that the newspaper could publish monthly. It worked. The donations gave the necessary boost, provided the margin to carry us through that difficult change from bimonthly. Our budget that year was 150% larger than the year before. The budget in 1977 was 200% larger than that. The small margin made it possible.

We still need the flexibility that donations provide. The growth of The Body Politic has only meant that more money goes through our hands. Right through, day-by-day, we're still just surviving.

To plan for the future with imagination we need a little help from our friends. A little money to bearding with.

Each of the years that we have asked for the assistance of the community it has been given selflessly and received with gratitude. It's that time of year again. We're asking.



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DYKES



CHRIS BEARCHELL

on the offensive

I have a personal bone to pick with Claire Hoy.

Claire Hoy, for those of you who don't know, is a columnist in Toronto's yellowest of daily papers, the Toronto Sun. The Sun is particularly well known for its reverence for the "truth." As sunny Sun columnist Gary Dunford put it: "I don't think the Sun make no claim that what you read here is... Absolute Truth. It is only what people is talking about today and what I choose to believe."

It is also known for its just-let-them-think-at-least-tude toward lesbians and gay men. As Peter Worthington, editor of "Toronto's Other Voice," as the Sun proclaims itself on its masthead, noted on December 27, 1977: "There are three at least to first level things about homosexuality being brought from the closet into the living room and class room. One is the undercurrent of promiscuity associated with homosexuals, another is their fascination with children, and third is the missionary zeal to proselytize or expand."

Part of the Sun's daily effort to construct the truth in their own image consists of regular airing of Claire Hoy's homophobic diatribes. I would have to stand in line for my chance at him even if my displeasure rested solely on these general though substantial grounds but, as I said earlier, I have a personal grudge against the man.

First of all, Mr. Hoy usually pays me and all lesbians, activist and otherwise, the standard media compliment of over looking our existence. Given Hoy's standard venom, that might seem like a real blessing — a compliment indeed — but I am not complimented. There is a strong element of manipulation in the media's refusal to acknowledge lesbians. The likes of Claire Hoy are bent on seeing all of us, women and men, as isolated, isolated from each other individually and collectively, from our potential allies, and from the whole wide world out there.

Sympathy and understanding for the women's movement is much more widespread than positive attitudes toward the gay cause. Fighting for lesbian rights is an effective means of bringing the two movements together, of cutting across gay and lesbian isolation, of popularizing gay liberation. And Hoy knows it. It is no accident that the few times he has seen fit to mention dykes Hoy has tried to cast doubt on the validity of our links with feminism. I would prefer to be the direct target of this man's rantings than be used to divide lesbians from gay men or the gay community from the straight.

Besides, I'm a firm advocate of giving him enough rope.

I have actually had the rare pleasure of being in Mr. Hoy's presence exactly twice — both times only to find myself slighted in the pages of his patron paper within hours.

The first time was following a visit to the Ontario Liberal caucus, at which seven gay activists, including three lesbians, made a valiant attempt to lobby for the inclusion of sexual orientation in the Ontario Human Rights Code.

The next morning three clenched-fisted dykes were agashed at the headline accompanying Hoy's column: "The Limp Wrist Lobby."

I have no doubt that at least some media bigots are as clueless to realize that divisions between lesbians and gay men are, from their point of view, wrong exploiting. They almost exclusively

evoked the stereotype of "the faggot." But it would be suicide to fall into the temptation of believing that that lets dykes "off the hook." Hoy may only talk about men molesting little boys, but I'm sure he's none too fond of our lesbian stereotypes — gym teachers and camp counselors — neither. And I'm sure he doesn't mind it, at the same time as he encourages the macho, hell male to glance nervously over his shoulder for limp-wristed faggots, dykes are lured into a false sense of security and feel no compulsion to come to the defence of our gay brother.

Regular readers of this column (to borrow the phrase that often precedes Hoy's anti-gay hysterics) will know that this letter is not exactly enamoured of the mass media these days. My animosity was partly generated by an incident involving a CBC producer who refused to allow a lesbian representative to be involved in a debate with Claire Hoy. A small contingent of us were also lucky enough to witness a group with other grievances send a pile flying at good old Claire. His strange puppetry in a subsequent column referred to my lover and me, as two anonymous women, "necking" before his very eyes. The shocking fact, that I'm sure you know, is that the minimal physical contact constitutes "necking" in the eyes of Mr. Hoy. I can begin to fathom why he seems so inexplicably volatile. Readers may balk at a comment like that. After all, it sounds a lot like Claire Hoy. Isn't it implying that the man is so uptight because his prurient interests are so easily aroused rather like his own half crazed, pseudo-psychological attacks on us and our lives? You are right, I am treading on uncertain ground. I cannot claim to be an expert on heterosexuality though, unlike Claire Hoy, I can claim to be there and back. But, fear not, if I were going to sink to his level, I would imply that he too had known both sides and was ashamed of it. If they can claim that our sexuality is a result of negative heterosexual experience, why not the corollary?

If I were to be a yellow journalist, I'd go further. I'd describe in great detail my gut reaction to this red-faced, piggy little man. I'd wonder aloud what other guilty secrets lurked in Hoy's past. Perhaps I'm a bit easy for a boy or should I say Hoy named Claire. I'd speculate that we couldn't rule out the possibility of the homophobia being contagious: one day just homophobe Hoy, parliamentary correspondent for the Toronto Sun, next day Norman Webster, the ostensibly respectable parliamentary correspondent for the oh-so-unimpeachable Toronto Globe and Mail sounds like a closet member of the Claire Hoy fan club just waiting to go out.

But sinking to these depths is not my purpose. My purpose is to assure those of you who think that Claire Hoy is a depraved voice crying alone in the wilderness that you are indeed wrong. Depraved, yes. But he is not alone, not at all. And he isn't just keeping company with Norman Webster, either. All of you who think that media omission and censorship is the struggle is unfortunate but accidental — the fault of inadequate PR on our part — note this omen: the Queen's Park parliamentary Press Gallery recently elected its new president. His name? Claire Hoy.

If 1977 was the media year of the queer, 1978 looks suspiciously like the media year of the queer basher.

March 1978

Gay liberation 1864

When future generations come to enter the persecutions of homosexuals in that sad chapter which will record the other persecutions of our fellow human beings of different creeds and races — and that this will come above all doubt — the name of Karl Heinrich Ulrichs will then be remembered as one of the first and noblest in the field of those who strove with courage and fortitude to help achieve justice for truth and neighbourly love.

These words of Magnus Hirschfeld close the preface to the 1898 edition of the collected writings of Ulrichs on homosexual love. Published together for the first time as a project of the early homosexual rights movement, Ulrichs' works had originally appeared as twelve separate publications from 1864 to 1879, a series which Ulrichs entitled *Forschungen über das Rätsel der männlichen Liebe* (Researches on the Riddle of Love between Men). It is altogether fitting that this monumental collection — 1020 pages in all — has been reissued by Arno Press (New York, 1975) on the 50th anniversary of Ulrichs' birth.*

Although some of Ulrichs' theories — including the doctrine he thought most unthinkable, that of the "thirdsex" — now seem quaint and unreliable, there is nonetheless much valuable historical and sociological material in the book, and Ulrichs displays a sense of rage at the treatment of homosexuals that is worthy of the best of the post-Stonewall generation. Ulrichs not only helped individual homosexuals by his personal intervention, but by his writings he also helped bring homosexuality into the light of discussion. The extent of "closely" in 1864 was shown by his estimate that only one in 500 German men was homosexual (this figure, 0.2 percent, was incorrectly reported by Hirschfeld as 0.02 percent when, in 1914, he corrected it with his own estimate of 2 percent). There were of course other Europeans who had written on this topic before him, most notably the Swiss milliner, Heinrich Mössli (1784-1864), but Ulrichs was the first authentic voice of homosexual emancipation to spark a continuing tradition. How noble he was may be seen from an accounting of his life and works.

Childhood and Youth

Karl Heinrich Ulrichs was born August 28, 1825 on the family estate,

Wenstede, near the town of Aurich in north-western Germany. His father, an architect in the civil service, bought the property in January 1820, shortly after the birth of his first daughter. The second daughter and a son did not survive infancy. Karl was followed by a third daughter in 1828. Among Karl's relatives were jurists, civil servants, and several Protestant ministers, including his mother's brother and his father, who was supervisor of a church district. These two were the sponsors at his baptism. Ulrichs' father died shortly before Karl's tenth birthday and the Wenstede property was sold five years later. The large house, in which he was born, was torn down in 1960 to make space for a new housing development.

Until he was three or four years old, Ulrichs, in the fashion of the times, wore girls' dresses, and he later recalled his fondness for a particularly fine dress that he was allowed to wear when ladies



Karl Heinrich Ulrichs
pioneer of homosexual emancipation

first of a two-part series by Hubert Kennedy

came to visit. It pained him to have to put on boys' clothes for the first time, and he often protested, saying, "No, I want to be a girl." (7-113) He felt uncomfortable about other boys, and in later life he vividly recalled an incident that occurred when he was seven years old. His father left him on a square in Aurich where city boys were singing and playing. "Although they didn't hurt me at all, I felt truly odd in their presence, and I was very happy when he returned and rescued me." (7-114)

Ulrichs was especially close to his mother who, when he was around ten or twelve years old, used to say with a sigh, "Karl, you're not like other boys!" and warn him, "If you don't change, you'll become an eccentric." (2-26) As he remarked later, he already was an eccentric — an oddity of nature — but he did not know this at the time. He only knew that he did not want to engage in snowball fights with the other boys, preferring instead to play with the girlfriends of his sister. This sissy behaviour exposed him to many undeserved humiliations.

Ulrichs reports that his first orgasm occurred in a wet dream when he was fifteen years old, and by then he was aware of feelings of attraction toward young men. He categorized these feelings into two types — a tender yearning and an undesirable and undirected sensual ardor. He records two instances of the sensual type of attraction which occurred at the age of fourteen. He was aroused by the picture of a statue in a copybook of Greek architectural columns. This naked figure came back to haunt him a hundred times despite efforts to suppress it. Of the other example, he says: "When I studied in my room or when I had retired and was falling asleep, the thought suddenly and irresistibly arose in me: 'What if a soldier were to climb through the window and come into my room to me!' My fantasy simultaneously painted the splendid figure of some young soldier, 20 to 22 years old, and then I felt as if on fire. Yet my thoughts were entirely without aim. They were not remotely directed toward a definite pleasure. The entire excitement was caused instead by the

very thought of the nearness of such a masculine figure, i.e. of his actual, live proximity in flesh and blood, which I painfully regarded as something unattainable. Never had I come into contact with a soldier, nor had I exchanged so much as a word with one. Whereas it was the sight of the naked male member that was extremely arousing in the architectural picture, the thought of nakedness was quite remote in this fantasy. It was a state of mind which arose without anything being done by me or anyone else, without any outside influence. Nor had I ever heard of, or read about, the love of a man for another or for a boy. I didn't even know that it existed. It was a state of openness to and need for love, definitely sensual, but without a conscious goal." (7-110 — 111)

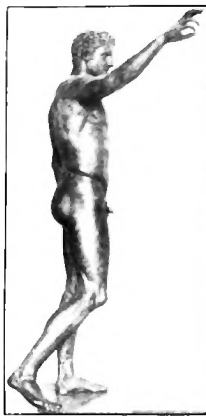
It was a year or two after this that Ulrichs actually touched a soldier, when one happened to sit next to him in a stagecoach. He records: "This close contact awakened in me a strong sensual ardor. True, I had been previously taken on a definite goal. But this consisted only in the longing to place my hand on the trousers covering his thigh. Since it seemed impossible to fulfill even this longing, I suffered the tortures of Tantalus." (7-112)

An instance of the second, tender type of feeling happened when Ulrichs was not yet ten years old and remained indelibly in his memory. Although the sensual element was missing and they never had a chance to become friends, he was strongly attracted to an Aurich schoolmate two or three years older. The example of the Greek statue already mentioned took place a few years later, in the *Gymnasium* (secondary school) in Detmold, south-west of the city of Hanover. Ulrichs also attended a *Gymnasium* in Celle, to the north-east of Hanover. Not only did he move around while a pupil, but he also studied at the universities in Göttingen and Berlin. In Göttingen he won an academic award, and on August 1848, the law faculty of the University of Berlin declared his treatise "On Pace Westphalia" (On the Treaty of Westphalia) "worthy of the royal prize," a gold medal. Because of an irregularity he was awarded only the sum of 50 thalers. At the time he rejected this, but twenty years later he applied for and received the money, which he planned to use to publish a collection of homosexual poetry.

After completing his studies, Ulrichs entered the civil service of the Kingdom of Hanover, but he did not find the life of a junior attorney very congenial. Nor, despite the fact that sexual acts between consenting adults were legal in Hanover, could his love life have been very satisfying, since he fell in love only with "real men" and not with other homosexuals. He wistfully complained: "My beloved kisses me, oh, so cold!" (4-119) He was reduced to tears by a heterosexual friend, who wrote to him: "I wanted to return your friendship, I would have loved to refer with you. That I can't do." (3-40) Ulrichs later noted that with these words he rejected "only reciprocal intimacy, only active tenderness, not, precisely the reception of tenderness." (3-40)

Ulrichs had for some time had a desire to travel. The death of his mother in early 1857, when he was 31 years old, gave him the opportunity. So, his two sisters being married, he gave up his position as Amtsassessor and traveled south, visiting Cologne, Mainz, Stuttgart, Munich, Vienna, Graz, Prague, and Leipzig. The year 1861 found him in Frankfurt, where he met Justin T.B. von Linde, representative of Lichtenstein,

*All references to this work will be given simply by "book" and page numbers. For example, the Hirschfeld quotation above is on 7-11.



Illustrations from left to right:

Karl Ulrichs' first memory of feelings of attraction for young men was at the age of fourteen, when he was aroused by the picture of a naked statue in a cogybook of Greek architectural columns. "It was a state of mind which arose without any outside influence. I had never heard of, or read of, the love of a man for another." The image came back to haunt him hundreds of times despite his efforts to suppress it.

Johann Baptist von Schweitzer was an important figure in the worker's movement in Germany in the 1860s. His political career was abruptly ended with his arrest for an act of public indecency — with a young boy in a city park in Mannheim. Schweitzer was convicted and sentenced to two weeks in prison. Although his opponents raked up the incident again and again, he fought back successfully against the social stigma and made a political comeback. He later became the first outspoken Socialist Democrat to be elected to a European parliament. Ulrichs met Schweitzer in Frankfurt in 1862 and was emboldened enough by his anger about the case to come out publicly in print.

The Monument to Gutenberg (inventor of the printing press) in Frankfurt, Germany. Ulrichs, after university and a period of travel, settled down to employment in Frankfurt in 1861. It was there that he developed his theory of the "third sex" and produced many of his early writings defending same-sex love.

"Unring with masculine form and feminine mind." Unring was the term Ulrichs devised for a male homosexual in 1864 as part of his "third sex" theory. He himself never used the term "homosexual," which was coined by the Austro-Hungarian N. S. Kinkin in 1869. Ulrichs' theory accepted the prevailing view of a male-female dichotomy in nature and explained the male homosexual as "having a woman's soul confined by a man's body." The photograph is from Dr. Magnus Hirschfeld's remarkable collection of photographs in his four-volume work *Geschichte der Kunst*. They may be among the earliest explicit homosexual photographs of acknowledged homosexuals.

Plato's Symposium as imagined by Ulrichs' contemporary, the German painter Anselm Feuerbach. A recurring theme for artists and writers, the Symposium also served as Ulrichs' source for the term "Unring." The character Pausanias in a speech says that there are two Aphrodites and two Loves. The offspring of one of them, the heavenly Aphrodite (who is the daughter of Uranus), are derived from a mother in whose birth the female has no part. Those inspired by this love turn to the male.

Carl Spitzweg, an artist contemporary with Ulrichs, is noted for his depiction of the bourgeois complacency of German small town life. This painting style, known as Biedermeier, was popular in the period. Ulrichs would have grown up in such an environment, where soldiers were a part of the lexicon of everyday life. The image depicts a soldier which first awakened Ulrichs' homosexual feelings. The soldier has often been a source of sexual fantasy for repressed male homosexuals, perhaps because the image represented young manhood freed from the domestic social bonds of heterosexual constricting and community life.



sentenced to two weeks in prison.

By the time of the Schweitzer incident, Ulrichs had come out to some members of his family and believed that he had found the key to "the middle of love between men." This encouraged him to consider coming out in print and he announced this intention in a circular letter of 26 November 1862, sent to eight of his relatives. This letter begins, "I now have ground for hoping that there will soon be light between you, my nearest and dearest relatives, and me." It goes on to outline his "third sex" theory (more on this later) and to mention his plans to publish a monograph on the subject, provisionally entitled "The Race of Uranian Hermaphrodites, i.e. the Man-Loving Half-Men" — a title which he fortunately never used! He concluded the circular letter by asking for his relatives' advice regarding this publication, adding optimistically: "You can imagine how happy I am now that I have both gained a firm foundation and have reason to hope that there will finally be light between us."

But families are perhaps not the most likely to be sympathetic to such plans, and Ulrichs' family was no exception. Of the five who added remarks to the circular letter, four were opposed to any publication. Ulrichs' sister Ulrike wrote first: "Any discussion of this unpleasant subject, especially in public, would be disagreeable to me and, in my opinion, threaten Karl's interest rather than promote it." A cousin, Wilhelm, added: "That is my conviction, too. The new proof, whose statement is to be awaited, would change nothing in the judgement of the matter. If there are any people like that, then they must form their own society."

Otto Uetzel, his uncle, noted only that Karl tried to excuse what was in his opinion inexcusable. He sent his love. But Ludwig commented: "This discussion, too, which I have now read, has not induced me to change my oft-repeated view of the matter. It is my



opinion as well that it would be inadvisable to publish this material." The exchange was concluded by GR (probably the husband of Ulrichs' sister Louise): "I firmly advise against the publication of the aforementioned work and beg to be spared from all writings on this matter. I am giving up the struggle as hopeless and implore the Lord God to bring about what mortals seem unable to accomplish."

This last note was dated 21 January 1863, but already on 12 December 1862, Ulrichs had written separately to one of his uncles, giving his reasons for wishing to publish: "You advise against giving public through print, I am grateful for learning the grounds for your advice, which I must recognize as just. Yet I wonder whether the opposing grounds do not outweigh them, for I believe that I owe this publication to my poor and — from my standpoint — innocently persecuted comrades in destiny. Several of them to whom I communicated my idea regarded this publication as most urgently necessary. As well, I personally feel the urge finally to step forward with a justification of myself, to counter all the humiliations which I have had to bear up to now and which I do not know how to rebut in any other way. However, I will be busy with other work in the immediate future, for about two to three months, and may yet change my idea in some way."

But Ulrichs chose to carry out his plan, and by the end of 1863 he had written and printed some copies of *Vinder (No. 1)*. He had probably also written much of *Inclusa (No. 2)* by 1864, since he did not write his works in sequence but often worked on two or even three at the same time. In deference to his family, however, he published his first five works under the pseudonym "Numa Humanitas" and did not reveal his true identity until the publications of 1868.

In his writings, Ulrichs never discussed his family's opposition to his publication. It is interesting to note, however, that four years after his death, his surviving sister gave Magnus Hirschfeld four of the letters (reproduced above) for publication in the first volume of his *Jahrbuch für sexuelle Zwischenstufen* (1899). Hirschfeld apparently also received other Ulrichs manuscripts, but these remained unpublished and were confiscated — and likely destroyed by the — by the Nazis in 1933.

Writings and Theory

The twelve separate publications making up Ulrichs' *Forschungen über das Rätsel der männlichen Liebe* (Researches on the Riddle of Love between Men) appeared between 1862 and 1878. The first five, published in 1864-65, may be grouped together. They furnish a justification for the existence of same-sex love and a defense of its practice, develop the

Reuss, and Homberg, to the diet of the German Confederation. Impressed by Ulrichs' abilities, von Lunde made him his secretary, a position which introduced him to some extent into diplomatic circles, and he formed a lasting friendship with Ludwig Windthorst, who began his second term as Minister of Justice of the Kingdom of Hanover in late 1862. Thus Ulrichs remained several years in Frankfurt, during which time he also published (in 1861) two juridical studies on the right of the Prince of Thurn and Taxis to the German post office monopoly and he began writing a history of capital punishment and its abolition, but his last project he gave up as being too vast. He was also interested in the study of archaeology, numismatics, and astronomy.

The summer of 1862 was a busy time for Ulrichs. Besides his usual work for von Lunde and his own studies, Ulrichs was correcting the manuscript of a law book for Heinrich August Tiesche, who was pressuring Ulrichs, since part of the book was already being printed. July was particularly hectic. Riffle Clubs from throughout Germany gathered in Frankfurt in mid-July for the All German Shooting Contest, and Ulrichs reported on this event to several newspapers. In this capacity he may have met Johann Baptist von Schweitzer, who was corresponding secretary of the central committee of the Contest and the publisher of its official newspaper.

Schweitzer was well known as the president of the Gymnastic Club as well as of the Workers' Education Association, which he had founded the previous November, and his speech at a workers' rally on 25 May 1862 may be taken as the beginning of Social Democracy in the Frankfurt area. He became notorious two weeks after the Contest through his arrest for an act of public indecency with a young boy in a city park in Mannheim. Ulrichs wrote a defense for him, which he mailed to him in two letters. One reached him by an oversight; the other letter was intercepted and included in his dossier by the investigating attorney. Schweitzer, however, was convicted and

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Hubert Kennedy is a historian and Professor of Mathematics at Providence College, Rhode Island.

"The brutal sex-slaying of a young boy in Berlin in 1869 was the occasion for an essay by Ulrichs on the legal responsibility of sex criminals and a last, desperate appeal to the lawmakers to decriminalize sexual acts between consenting adults. But by 1870 the tide had turned against reform, and even those parts of Germany which had decriminalized sodomy earlier now adopted the strict Prussian penal code."



theory of the "third sex," and suggest some consequences of the acceptance of the theory. The two publications of 1868 (Nos. 6 and 7) show Ulrichs in a militant role as defender of homosexual rights and offer an extended statement of his mature theory on same sex love.

The brutal sex-slaying of a young boy in Berlin in early 1869 was the occasion for an essay (No. 8) on the legal responsibility of sex criminals. The edition sold out quickly, and a revised and expanded version was published the same year (No. 9). A further publication of 1869 (No. 10) was planned as the first number of a monthly journal, but this project was not continued.

The sole publication of 1870 (No. 11) was a last, desperate appeal to the German lawmakers to decriminalize private sexual acts between consenting adults. But the tide had turned against reform, and even those parts of Germany which had decriminalized sodomy earlier in the nineteenth century now showed their new unity by adopting the strict Prussian penal code. Paragraph 175 of this code was to plague homosexuals in Germany for another century. In a final publication of 1870 (No. 12), Ulrichs once again pointed to the disastrous consequences of his legislation.

At the outset, Ulrichs seems to have developed the "third sex" theory solely from an analysis of his own sexual preferences, naively imagining that all other homosexuals were like himself. But when his first writings brought a wide range of contacts with others through his publisher, the theory had to become more complex. By 1868, however, it had achieved a fixed form, and while he foresaw that new scientific discoveries might alter parts of it, he felt that on its main points it was unshakable.

"Third sex" theory

This theory is summed up in a Latin couplet which precedes, and explains the title of, his second publication of 1864, *Inclusa (Confined): Sunt mihi barba masculus, corpusque virile, His incisus quidem sed sum naneque poella*. (2-4) Have I a masculine beard and many limbs and body / Yes, fortified by these, but I am and remain a woman! This idea was later expressed more clearly in the phrase "anima mulieris virile corpore inclusa" (a woman's soul confined by a man's body). This sexual orientation is inborn, an innate characteristic to be awakened at the time of puberty. Ulrichs sought to make his theory plausible by applying it to the known types of hermaphrodites in nature. The "woman's soul" must, of course, have some effect on the man's body (inhabits, and Ulrichs found confirmation in his theory in the existence in himself and others of traits thought to be feminine, such as manner of walking, gestures, facial expressions, etc.). This effect, he says, is particularly recognizable in male children who prefer to play with dolls, sew, and crochets, and to wear soft clothing with bright ribbons.

To elaborate his theory Ulrichs coined a complete new vocabulary. This was necessary, since the least pejorative term commonly used in German at the time was "pederast," a term that was doubly ambiguous since the original meaning of "boy lover" had become confused in the popular mind with the practice of anal intercourse.

For his terminology, Ulrichs turned to the speech of Pausanias in Plato's Symposium (Paragraphs 190-191 in the translation by G. Jowett). "For we all know that Love is inseparable from Aphrodite, and if there were only one Aphrodite there would be only one Love; but as there are two goddesses there must be two Loves. And am I not right in asserting that there are two goddesses? The elder one, having no mother, who is called the heavenly Aphrodite — she is the daughter of Uranus, the younger, who is the daughter of Zeus and Dione — her we call common... The Love who is the offspring of the common Aphrodite... is that of the heavenly Aphrodite — she is apt to be of women. But the offspring of the heavenly Aphrodite is derived from a mother in whose birth the female has no part. Those who are inspired by this love turn to the male."

Ulrichs modified the names in this legend to form the nouns *Urnung* and *Dioning* (male homosexual and heterosexual, respectively). He had used a slightly different form in the earlier letters to his family. We should also note that the term "homosexual" was coined only in 1869, by the Austro-Hungarian K. M. Benkert, and was never used by

Ulrichs. This terminology allowed the addition of German feminine ending to form *Urnungin* and *Dioningin* for their female counterparts, i.e. lesbian and straight women. The term "lesbian" was reversed by Ulrichs.

One consequence of Ulrichs' theory is that the *Urnung* will feel a certain discomfort because of the confinement of a woman's soul in a man's body, a discomfort which he may be at a loss to explain. "For not everyone arrives at a consciousness of this female element. I myself, as mentioned, became aware of it only very late, and might never have arrived at it had I not pondered the riddle of Uranian love or become acquainted with other *Urnungs*." (2-87)

This "riddle" was particularly acute for Ulrichs since he was never sexually attracted to other *Urnungs* — indeed, he at first believed that this was impossible. The type that attracted him was a well-built man "in the bloom of youth," he found the age group 19-23 "most dangerous." (4-59) He described his own body as "rather weak than strong of middle height... of delicate features and delicate coloring." (4-70) but added "However, I am as healthy as other men. Perhaps all that corresponds to a soft and tender temperament (mine is such) and to my sexual needs, which absolutely deny the touch of powerful swelling bodies. Sexual love is, after all, stimulated by contrasts. Tender bodies can stir me only to emotional love — and that only if they are attractive. Otherwise I disdain the tender in both regards, emotionally as well as sensually. Skinless, even combined with beauty, will hinder any kind of love on my part. My sensual needs do not require a pretty face." (4-71)

As Ulrichs became acquainted with more *Urnungs*, he encountered more variety than he had anticipated, and he was forced to view the *Urnung* "type" as ranging from the very "manly" to the very "womanly." He placed himself somewhere in the middle, although he seemed to see the "womanly" extreme as the archetype of the *Urnung*. In the end, his greatest dislike was the bisexual — *Uranio-Dioning*.

Although in Ulrichs' theory the *Urnung* was inferior to "real men" and would never be able to enjoy mutual sexual love, the *Urnung* was nonetheless also a creation of Nature and was not acting degenerately or sinfully in following his inborn sexual inclination. He concluded that the persecution of *Urnungs* was based on mere superstition, like the earlier persecution of heretics and witches.



In his early optimism he wrote: "It was given to the previous two centuries to do away with the persecution of heresy and witchcraft. It has been reserved to our century, and hopefully to our decade, to do away with the persecution of same-sex love of men." (1-37)

Ulrichs saw this as a fight against public opinion and he was well aware of his unique position as pioneer. His efforts were primarily directed toward publication of his views and he selectively distributed thousands of free copies of his writings. His correspondence with other *Urnungs* quickly grew and he often personally intervened in legal cases, but, as in the case of Schweitzer, with little success.

Books, they say, have their own destiny. The climate of opposition met by Ulrichs can be seen in the immediate fate of his early books. His first publication *Vindex* (Vindictor) was completed and some copies printed in 1863. In December of that year, Ulrichs left himself called on to intervene in the case of an *Urnung* who had been arrested in Darmstadt. Not knowing in which court the case would be tried, he sent a copy of *Vindex* to the Ministry of Justice of Hesse, which in turn sent it to Ulrichs' cover letter to the Ministry of Justice of Hanover, asking that they be returned to Ulrichs with the remark that no notice would be taken of future material. But the Hanover Ministry, in doing this, also warned against similar publications.

On January 1864, Ulrichs wrote to ask the reason for this warning. He never received a reply, so after this long delay, he gave the go ahead in March for publication. *Inclusa* appeared in April 1864, *Vindex* in May. On 20 May both were confiscated from the publisher and sent to the police, who took nearly the whole of *Vindex* — 1350 copies of *Inclusa* having already been sent out. The case came to court on 26 May, when the judgement was that the books "could be regarded as dangerous, although not criminally so." (3-9) and the books (1128 copies) were immediately returned to the publisher. This did not, however, prevent the Berlin police from confiscating all copies of the two books there, and their distribution was forbidden throughout Prussia.

This first cycle of Ulrichs' writings (Nos. 1-5) was completed on 28 February 1865. After that the political situation in Hanover became a serious concern for him. □

To be continued next issue.

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TRASH



Machos Need Safety Pins. ran the Toronto Sun's headline, and the story went on to tell how compensation paid to workers injured on the job ran to \$200 million because they eschewed proper safety gear. Apparently they think it's too silly to wear heavy boots, earplugs and goggles, even with the Safety Association telling them on TV every night to smarten up. The snappy motto: "You've got it, use it."

"I Got Caught With My Hand In Your Pocket." Not kidding, stealing. This is what the Unemployment Insurance Commission is running over a photo of a shamefaced claimant in their campaign to stop abuses. And over his eyes they've stuck a black band — shades of early porn.

Sexist Filth Makes Way For De Lawd. Old-time religion is big-time bucks these days. Publisher Larry Flynt found it. Jimmy Carter's faith-healing sister Ruth gave it to him and now he's going to give it to the readers of *Hustler* magazine, instead of the salacious — and lucrative — stuff he's been serving up so far. But is Larry really in any danger of losing money? There's a market for Jesus — one third of Americans are born again, reports Gore Vidal, not without alarm, in *The New York Review of Books*.

Lurid Details. In the same journal, Alison Lurie's recent review of *TH*

slur that the editor should have caught "H (H White) himself were a hero in a tale of magic he would have been one of those princes whose christening is attended not only by the usual number of good fairies but by an equal number of malignant ones." She lists his good features, then his bad ones. "He was also alcoholic, homosexual, and subject to severe depressions and obsessive fears of failure." I'm sorry, but it's a bit late in the day to pull the gay-equals-miserable bit. Malcolm Lowry was also alcoholic, insecure and queer, but critics have been able to reveal these facts without exhibiting prejudice, even though like White, Lowry isn't alive to defend himself.

Tennis Enthusiast Flees Penis Enthusiasts. We hope Liberal Leader Stuart Smith had a good time in the Bahamas last month, "cause he had to forego a tennis holiday in Mexico last December. *The Globe and Mail* reported then that he "changed his mind, worried about Montezuma's revenge and the appeal the chosen spa had for homosexuals." Stu must like tennis because it's the only sport where "love" dares speak its name.

Pollution promotes Profits? Researchers in Los Angeles are being funded by the US National Science Foundation to observe homosexual activity among sea gulls. The two-year study, says a spokesman for the project, "might provide useful insights into problems of the environment."

"Gay Sex Report" was the title of a box in the "T.O." column of *Torstar's The City* last month. In its entirety: "At the request of several readers, 'T.O.' has conducted a survey and found that most Torontonians are indeed happy while engaged in sex. Jolly, even." Well, maybe twenty per cent.

How Far We've Come Dep't. Modern *People Magazine's* February 5 headline: "Hollywood's Homosexuals — Is Your Favorite Star Straight?"

by David Roche □



*RUN THE OTHER WAY MR. HOY. IT'S
THE ELECTRONIC MEDIA TRYING TO
EMESH YOU IN THE CULT OF THE PERSONALITY.*

Public Money

Body Politic/27

"... dialogue on a subject which has been buried too long."

In its introduction to "Men Loving Boys Loving Men" in TBP's December, January issue, the collective emphasized the importance — and some of the dangers — of opening up discussion on the subject of child adult relations. Despite the legal difficulties which followed publication of the article, it is clear that a discussion has begun.

The two letters below are part of that discussion. The first was brought to our attention by Maida Tulchen of the Bloomington, Indiana Gay Rights Coalition, the second was delivered to us by Ann Fallon of the Atlantic Provinces Political Lesbians for Example, while she was on a recent visit to Toronto.

The Collective

Here is a copy of a letter our group sent to you, as gay, lesbian and/or feminist publications. We also wrote to President Carter, Andrew Young, and the Ontario Arts Council.

On December 30, 1977, *The Body Politic*, our highest highly regarded gay, lesbian publication in the world, was raised by the police.

We have written this letter for two reasons. For one, we want everyone in the gay/lesbian/feminist community to know of this oppressive attack on one of our leading vehicles of communication. Presses and publications are undoubtedly the most effective means for spreading the ideas and news of the gay and feminist movements. We would like to suggest that anyone send money to the defense fund for *The Body Politic* and Pink Triangle Press.

Secondly, we would like to point out a simpler moral lesson from this event. In the last few years, more and more feminist and lesbian groups in the US and Canada have been involved with censorship and anti-pornography campaigns. In most cases, this has centered on objection to pornographic materials that glorify violence against women, such as the movie *Snuff*. What many of these women fail to realize is that their support of censorship only leads fuel to the enemies of feminism and gayness. Even the stupidest of prosecutors, police, or anti-porn campaigners realize that serious gay and feminist publications and books pose a much greater threat to their traditional view of society and family than does the hardest of hard core porn. An issue of *The Body Politic* or publication from a feminist press such as *Ona Press* will spread more new ideas, influence more people, cause more action for gay liberation and feminism than any number of showings of the movie *Snuff* will inspire violence. For this reason, the target of nominal anti-pornography campaigns is bound to be political writings that support sexual freedom. Such was the case in Toronto. We are sure there is as much "pornography" in Toronto as any other city, yet the police used the anti-obscenity laws to close down a political magazine whose appeal to "prudent interest" would be hard to find, unless somebody out there is getting off on scholarly book reviews or news reports of police raids on gay bars, the usual content of *The Body Politic*.

The Body Politic is a self-examining publication that has been so free of sexism or erotica that it can publish an article on that topic without sensationalism. The police were able to take it on at that article at a time when "child pornography" is a topic of great interest and crusades, and use it as an excuse for censorship of everything. *The Body Politic* stands for, by trying to close down the magazine.

A search through recent feminist, lesbian, and gay publications will show many examples of communities where

feminists and lesbians have actively participated in censorship campaigns, particularly in regard to the movie *Snuff*. The December-January issue of *The Body Politic* details in one such event. In that case in Toronto, women finally became aware that their support was being exploited by anti-feminist, anti-gay censorship, and abandoned the campaign. But in other cases there has been shocking lack of introspection among lesbians and feminists. For example, last November some members of our group were informed by a lesbian from Rochester, NY that a lesbian group there was working with the straight community on a clean-up campaign of toilets, to make our profession less shocking to hear that apparently no one in the Rochester lesbian community had made the connection that this censorship campaign was very likely to end up attacking the feminist and gay books selling in that city. Our crusading enemies, the Anita Bryants and her nasty followers, make no distinction between pornographic and feminist or gay liberation publications. They know which of these are greater threats to their ideas of how nations should behave sexually. They will gladly censor everything they cannot get their hands on. The only thing that stops them are other citizens who fight to defend the right of freedom of the press and free speech. Yet, what are some lesbian and feminist groups, such as the one in Rochester, doing? They are aligning themselves with the book burners, under the mistaken impression that only the types of pornography that feminists object to will be censored. Once allowed and supported, they do not need to censorship. They appoint the censors, who will judge what is censurable? Does anyone think that the mayor of Rochester will appoint a censorship committee consisting of lesbians? When the police raid Rochester's feminist bookstore and close down Rochester's gay magazine, will they be accompanied by a group of lesbians? Perhaps when the gay and feminist publications are all closed down, will

"... a lot of books and movies are objectionable, but censorship — the end to a free press and freedom of speech — is the most obscene, most violent against women, children and men, most objectionable of all pornography."

that same group of people go around sticking little pieces of paper on the locked doors of the gay and lesbian publication's offices that say "This Offends Women"? The movie *Snuff* is undoubtedly objectionable, a lot of books and movies are objectionable, but censorship — the end to a free press and freedom of speech — is the most obscene, most violent against women, children and men, most objectionable of all pornography. We appeal to the people in the US, Canada, and the world, to cease all participation in any kind of censorship campaign. You are cutting our throats.

The Bloomington Gay Rights Coalition
Bloomington, Indiana

When the women of APPLE first discussed the issue of *The Body Politic*, raised the issue of censorship, we read the article. Without really knowing much about the content of the article, our initial reaction, especially in light of the incredible hype, Toronto news coverage which TBP had sent out, was that something was probably being misinterpreted and twisted out of all proportion. We were also appalled at the ridiculous double standards which exist in our society, which the TBP raid seemed to exemplify. Daily, we are confronted with the gross exploitation and objectification of women. Delicate and painted

feminine stereotypes are used to sell many products. Newsstands, covered with naked women, in various poses of pseudosexy, for the primary purpose of titillating the heterosexual male. We focused on one magazine which recently carried an interview with Anita Bryant inside, and on the cover there was a picture of a heterosexual old girl, titled as America's newest sex symbol. We know of many cases of women, in our very midst, who have been raped and beaten by men, of young girls who have been molested and raped by men, very often, fathers and uncles. When all of these things can exist, and when a gay paper discusses, not men raping or molesting or exploiting boys, but men loving boys, and all society crashes down on their heads, something is very wrong.

After having read the article, we found that it is not, nor do we think it was meant to be, a definitive article on the subject. It was written from the viewpoint of men's, more so than children's sexuality. It is

"What we need is a massive re-education of society regardless of the presence or absence of age of consent laws. And it is questionable whether that is possible. But silence will certainly not make this all go away."

strictly a male viewpoint. The inequality inherent in most adult-child relationships is not adequately dealt with. The relationships dealt with in the article are probably not a representative sample of all relationships between men and boys. But these, and other weaknesses in the article, do not justify a condemnation of the article. Within its context, the article is as relevant and perfectly legitimate today as it was when it was first written. We know anything about there are articles in sociology texts which would come closer to meriting the label of "obscene material" than this one (eg the typology of tearoom participants). What this article may have become is the initiation of a great dialogue on a subject which has been buried for too long. The article was one man's viewpoint, and we need many viewpoints on the subject of sexual relations between adults and children, before we know, fully, what we are dealing with.

One major issue which we know we are dealing with is the age of consent laws. This issue is a veritable can of worms, and we can only begin to touch on a few important points here. It is quite undeniable that there is a small percentage of adults of both sexes, who are physically attracted to children of both sexes. It is also undeniable that children are sexual beings, and are capable of sexual relationships and sexual contacts. The relationships may not be on the same level as ones between two adults, but are quite often undeniably sexual in nature. Many of us played doctor as children, explored and experimented with each other's bodies, talked after each other, loved each other. Often our best friend was more than a best friend, and our older cousin was more than an older cousin. To admit that these facts exist is a step many are not willing to take, but they do exist, and consequently, adult-child relationships must be discussed.

It could conceivably be disastrous if the age of consent laws were abolished in the present society. Much sexual behaviour, in particular that of many men, is exploitative. Adult-child relationships are contaminated with adult dominance and are not egalitarian. It there is to be a move for abolition of age of consent laws, what should go hand in hand with this is a children's bill of rights. But then, does the existence or the non-existence of laws in our society necessarily determine anything? How effective are the rape laws? Does the existence or the absence of a death penalty change the

murder rate? What we need is a massive re-education of society, regardless of the presence or absence of age of consent laws. And it is questionable whether that is possible in this society. But silence will certainly not make this all go away.

There has been much criticism of the timing of the printing of "Men Loving Boys Loving Men". The gay community has been in for many years the laboratory of "child molesters". With the murder of Emanuel Jaques, we are, in the eyes of heterosexual society, growing into something far more than a gay, or even simply "child molesters". The issue could be ignored no longer.

We cannot deny the fact that pedophilia in the gay community, and not all pedophiles are intent on abusing and exploiting children, sometimes just loving them. And those adults who do abuse and exploit children, we condemn. We must let heterosexual society know that most exploitation and abuse is directed by men toward women and young girls. Heterosexual male-dominated society, in its present position, is too stoned at the gay community. And we must educate ourselves, both gay men and lesbians, for "child molester" is a label which will be most likely to stay to come. We must take the bull by the horns and show it for what bull it really is.

The most frightening part of *The Body Politic* is that it is just one part of what seems to be a growing campaign of oppression, one with which we are all becoming too familiar. Anita Bryant may have unified us, but the issue of pedophilia seems to be splitting the gay community to some extent. Some newspapers are trying to widen the split by stating that this is a setback for "decent gays". Fascist forces are at work trying to separate the more political from the less political. Obviously breeds defeat, and defeat is their ultimate goal. Our defeat.

No matter how we feel about "Men Loving Boys Loving Men", or further discussions of pedophiles, we must not let this divide us. We must respect the fact that freedom of the press (and freedom of speech and freedom of thought) allows discussion of this and all other thoughts and ideas which float through our brains, even if other don't respect his freedom. Let us talk and listen, and talk. Even if we disagree among ourselves, let us continue the dialogue. And stand united.

Although we APPLE is not entirely agree with the full content of the article, we commend TBP for having opened dialogue on a subject much in need of discussion, and we support them in their struggle. In our struggle.

Atlantic Provinces Political
Lesbians for Example
Halifax



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Loving Man was among the items seized by the Police raid on the office of Pink Triangle Press on December 30, 1977. Charges have since been laid against the directors of Pink Triangle for "possession of obscene material - **Loving Man!** - for the purpose of distribution." Pink Triangle can't sell the book anymore.

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Ian Young, editor of the gay poetry anthology *The Male Muse* (Crossing Press, 1973) is editing an anthology of short stories about gay men.

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The next dance is on Saturday, March 18, at 9 p.m. See you there.

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MALE EUROPEAN STUDENT isolated Alberta looking for sincere, honest person for intimate, personal, friends. Please send letter with complete information. Photo welcome. Drawer A29.

MANITOBA

EARLY FORTIES EXECUTIVE seeking friendly meetings with successful gents. Interested but willing to learn. Prefer western respondents but will answer all. Photo appreciated. Drawer A02.

RIDING MANITOBA PROVINCIAL PARK Recent pub transfer has left me isolated in a small community outside this provincial park in western central Manitoba. Am 26 goodlooking, masculine but versatile. Let's get together for some good times. Discretion assured. Drawer A14.

UNITED STATES

BLACK, 39 YEARS, FRENCH and Greek well endowed would like to hear from London, Toronto, Ontario, Ottawa, Montreal. I can travel some weekends. Enclose a photo I will do the same. Occupant 114 West Adams, Box 13, Detroit MI 48206, USA.

TORONTO

PASSIVE MAN 5'11", 170 lbs, brown hair, blue eyes. Wants handsome, butch, dark men with a muscled physique for good times. Phone 763-4885.

MALE, 26, 5'8", 155 lbs, clean and honest, seeks young male to 25 to share company on 1 week pleasure trip to South Sea Islands on June 17th to 26th (all expenses paid). I'm into oral sex, kissing, caressing, prefer non hairy men, slim, tall and masculine. Enclose photo, phone N1 Allanwood, Drawer A35.

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It is illegal for more than two people at a time to have sex together, regardless of their ages.

The Body Politic reserves the right to alter or reject classified advertisements.

SEXPERIENCED GOOD LOOKING slim male, 21 looking for similar, slim inexperienced guy also about 21, with whom to explore love and life. I love rock, science fiction, movies, animals and am eager to learn about gay life. I am looking for a relationship, not a one nighter. Please take a chance and reply if your looking for same thing if possible. This is my last ad. Drawer A31.

SEEKS TRANSPARENT OR TRANSPARENT Am 22, 6', 170 lbs, University grad, ex-transvestite, good personality and no drugs, please. I am gay, 30, 190 lbs, 6' average looking, sincere. Career in Fire Arts. If you are an artist with no drugs, please write me. Drawer A32.

EAST ASIAN GAY likes to meet white male who is tall 170 or taller, masculine, well educated, good personality and no drugs, please. I am gay, 30, 190 lbs, 6' average looking, sincere. Career in Fire Arts. If you are an artist with no drugs, please write me. Drawer A32.

WEST ENDOWED man wants reply from those who enjoy kissing for a sexual relationship. Drawer A43.

ATTRACTIVE BI MALE late 20's, 6', 160 lbs masculine, affectionate, fun, open minded and discreet. I have a wide range of interests and own apartment in the west end of Toronto. I would like to meet a male (under 25) to become good friends. If you are clean shaved, slim, sincere, straight and attractive looking, please reply with photo and phone number. Discretion assured. Drawer A43.

GAY MALE COUPLE wish to meet other gay couples for fun and friendship. Into music, theatre and entertaining. No drugs. Will answer all who include phone and photo. Drawer A49.

MALE 30, 5'9", 170 lbs, wishes to hear from other males for companionship, good times. Have cottage. All answered with discretion assured. Drawer A57.

QUIET, CLEAN, DISCREET slim male 5'10" 138 seeks quiet, masculine, athletic, sensitive, and intelligent academic type guy with own apt for uninhibited and meaningful relationship. Discretion assured. All answered. A48.

ARE YOU A DOMINANT big/bushy triceps/butch type male 35-45 who is into sports and fed up with the gay baths etc. I am 39, 5'5", 130 lbs blonde hair and would like a one to one relationship. So please write. Drawer A40.

EXHIBITIONIST NUDE WATER available for private parties only, no charge. Just for the fun of it. I am young, slim, very attractive, defined and smooth body, and horny all the time. I show it all off. Send letter to occupant PO Box 7150, Postal Station A, Toronto Ontario M5W 1X8.

GAY MALE SEEKS NEW FRIENDS in Toronto area. My self description: 37 years old, 182 cm tall, 80 kg/180 lbs, very straight appearing, red hair, grey/blue eyes, Christian, member of Mensa, stably employed, interested in cats, music, science fiction, eating, nude life, loving sex with right partner, not interested in bars, drugs, one night stands. Your age and appearance are unimportant, but you should be intelligent and articulate. Drawer 916.

GOODLOOKING EAST ASIAN wants to meet white Buddies up to 25 for friendship - with the eventual goal of a one to one lasting relationship. I am 21, 5'8", 150 lbs, masculine, athletic, sensitive, and an engineering student. I enjoy terms, yoga, jogging, books, disco dancing, powder snow, sunshine, meeting people, etc. If you are an attractive, sensitive, sport-minded individual, who has seriously given thought to a gay marriage, write me. This could be the beginning of a very rewarding experience and a life-long relationship for both of us. Only detailed letters with your photos will be replied. Drawer A44.

ISLINGTON/MISSISSAUGA gay guys seeks friend (not lover) for good times on weekends. Am 40, 5'7", 150, slightly under but still in top condition. Clean cut, Caucasian type, hairy body, well endowed, own car. If you are 30 yrs young, live in this area or have car & I can't travel into drugs, well-hung, horny, Greek pass. French act. and have a good sense of humor, please write including telephone number and maybe picture. All needs is one night answer to this ad. Drawer A45.

EAST ASIAN GAY likes to meet white male who is tall 170 or taller, masculine, well educated, good personality and no drugs, please. I am gay, 30, 190 lbs, 6' average looking, sincere. Career in Fire Arts. If you are an artist with no drugs, please write me. Drawer A32.

WEST ENDOWED man wants reply from those who enjoy kissing for a sexual relationship. Drawer A43.

ATTRACTIVE BI MALE late 20's, 6', 160 lbs masculine, affectionate, fun, open minded and discreet. I have a wide range of interests and own apartment in the west end of Toronto. I would like to meet a male (under 25) to become good friends. If you are clean shaved, slim, sincere, straight and attractive looking, please reply with photo and phone number. Discretion assured. Drawer A43.

LINGERIE, BONDAGE, SPANKING are my fantasies... what's yours? Good looking, physically fit W/M 35, unhibited, sincere, dominant partner with erotic imagination for slow sensual evenings of pleasure. Photo appreciated. Drawer A43.

ARE YOU HANDSOME with moustache? Attractive young male 24 likes to meet you for fun and lasting relationship. (416) 961-0234.

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QUEBEC TOIT Black, 39 yrs, French and Greek. Well endowed. Would like to hear from London, Toronto, Windsor, Ottawa, Montreal. I can travel some weekends. Enclose a photo. I will do the same. Occupant 114 West Adams, Box 13, Detroit, Mich 48206 USA.

SOUTHERN ONTARIO MODELS WANTED for amateur photographer. Must be young, athletic. Excellent rate of pay. Send photo if possible to Drawer A34.

WIDOWER, 43, 5'11", 184 lbs, relatively inexperienced, read a lot about gay life. Seeks older or retired experienced male between 200-300 lbs. to try a flit. South west Ontario or anywhere. Photo appreciated. Answer all. Drawer A24.

AFFECTIONATE MALE, FORTIES, 6', well-built, seeking Chinese or Asian man 5'10" or taller, well-built, warm, from Sarnia area for meetings in Toronto, London or Sarnia. Drawer A26.

DETROIT/WINDSOR/SW ONTARIO GWM professional, 40, 2'8", 150 lbs. Likes music, theatre, dining, quiet times. Doesn't smoke or drink. Wants to meet men who are understanding, sensitive to others needs, aggressive - for a meaningful relationship. Life is more rewarding when it is shared. Drawer A45.

Your Name
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The Body Politic
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How to Address a Reply
 TO THE BODY POLITIC

STUDENT, 21, superior intellect, attractively masculine (and vice versa), warm, understanding, and sincere with a definite sense of direction. Wishes to meet correspond with those up to 25, substantially educated, slim, attractive, who are intrigued by the superficiality of the bar-bath club circuit. Sincere replies only. Photo appreciated. Discretion assured. Drawer A30.

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TRANS - SEXUALS AWAY FROM ALIENATION AND ISOLATION: Are you interested in a kitchen sharing, a living room, kitchen, etc. beside Toronto University. \$15 a week. Sociable company, daily discussions, pleasant friendship. If you are (Transsexual, 25 or under) working or on Welfare call John 294-1124 (4pm).

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DOWNTOWN ATTRACTIVE MALE 25, 5'9", has an apartment to share with male friend or lower early mid-twenties who loves sex, music, sports, travel and total living. Must be attractive and honest. Phone days Tuesdays to Saturdays and Sundays and Mondays anytime. 925-5189.

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B.P. Box 7289, 5TH A, TORONTO M5W 1X3

TERMINUS BATHS

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MAKE NEW FRIENDS throughout Canada and the U.S. Join **GAYMATES**, a pen pal club for gay men. For free info write GSI, Dept B, P.O. Box 3043, Saskatoon, Saskatchewan, S7N 3B6.

READING

FREE J-D story graphically illustrated. Other information: Brian Dunne, 328 Avenue of the Rockies, Suite 105, Richmond, B.C. V6V 1M6.

LETTERS

ATTN INMATES: if you desire pen pals, please contact M.C.C. of the Rockies, RD79, 9536, Denver, Colorado 80229.

I WOULD SINCERELY enjoy corresponding with someone out there. Prison officials will not let me receive the **BP** Ontario (Ontario), Box 32123, 2005 State St. Salem, Oregon 97301AUSA.

I AM at the Southern Ohio Correctional Institution and am very lonely. If anyone would care to write me, my address is: C-24, 23013, 138077, P.O. Box 45699, Lucaville, Ohio 45699USA.

INFRISON from Ohio. I'm 32, 257, 140 lbs, with blond hair and blue eyes. I'm lonely and need help. would someone please write me. My address is: C-24, 23013, 138077, P.O. Box 45699, Lucaville, Ohio 45699USA.

I AM A LONELY prisoner who longs someone to correspond with. I have nobody to love or care for to share my loneliness with. I am 5'7, 141 lbs, Scorpio, 28 years old. All correspondence will be answered. Jimmy I. Peterson, 139024, P.O. Box 45699, Lucaville, Ohio 45699USA.

OTHER

GROWTH/AWARENESS GROUPS for gay women and men. Led by two gay, trained oriented therapists. Beginning January 1978. Wed 7:30-10:30. Call: Camille 322-3237. Monday and Tuesday between 8:00pm-10:00pm.

GAY SOFTBALL. New players needed for expanding softball league. Novice and experienced players welcome. For information phone Robin 767-8330 or write: 6500, Box 5158, Station A, Toronto, Ont. M5W 1N5.

THE GAY NURSES Alliance needs support if you are in RN, LPN, LVN, or student nurse. Basic membership is \$5.00 per year. This includes a subscription to our newsletter. (Contributions greater than \$5.00 are encouraged and appreciated.) Many nurses are in need of coordinators to help organize local chapters. An apathetic nurse misses out on training and growing experiences. Get involved! For more info, please write GNA, P.O. Box 530, Back Bay, Boston, Mass 02117USA.

PLANNING CANOE TRIP - Aug 1979. 3-4 weeks, northern Canada. Two other male campers. Experience canoe camping a must. White water experience desirable. Reply stating experience, interests, any other relevant details to: C. Bellemare and R. Parkinson, Box 144, Station B, Ottawa K1P5K4.

SELF DEFENCE COMMUNION wanted for practice. Should also take lessons in defense a method teaching self defense. Call Jim Quivley 487-7146 (days) 961-3822 (evening).

ANYONE INTERESTED in starting a gay group in Film contact Mary Erikson c/o the Thompson Gay Group, Box 483, Thompson, MB or phone 675-1111 and ask for Mark.

March 1978

The Community Page is a listing of various gay groups which primarily serve the needs of the community. It is not intended as a directory of gay organizations. It is intended as a listing of gay organizations which are open to all, regardless of sexual orientation. It is not intended as a listing of gay organizations which are open to all, regardless of sexual orientation. It is not intended as a listing of gay organizations which are open to all, regardless of sexual orientation.

BRANDON
Gay Friends of Brandon, P.O. Box 100, Brandon, MB R7A 2A4. Ph: 725-0930.

CALGARY
Dignity/Gay, P.O. Box 1492, St. N. Calgary, AB T2C 2P7. Ph: 403-262-0574.

GAY ACADEMIC Union, Box G-652, St. N. Calgary, AB.
Gay Information and Resources, P.O. Box 223, 122 Ave. SW, Calgary, AB T2N 2S5. Ph: 403-264-3911. Mon-Fri, 7:10 PM.

Metropolitan Community Church, 1107 Calgary, AB. Ph: 403-266-1809.

Gay Friends meets 1st Sunday of each month. 1107 Calgary, AB. Ph: 403-266-1809.

CORNERBROOK
Community Homophile Association of Nfld (CHANA), Box 90N, Corner Brook, NB A2H 6A2.

GWN (Gay Organization of the Women of Newfoundland) may be contacted at GWN's address above.

EDMONTON
Gay Friends of Edmonton, P.O. Box 154, St. Paul, AB T6C 4G3. Ph: 403-425-0661.

Edmonton Community of Gay Christians, P.O. Box 2918, St. N. Edmonton, AB T5C 0V0. Ph: 403-424-1229.

Edmonton Alliance Toward Equality, Box 1852, Edmonton, AB T5C 2P2. Ph: 403-424-0361.

FREDRICKTON
Gay Friends of Fredericton, Box 442, Fredericton, NB E3B 5A4.

GUELPH
Guelph Gay Equality, Box 773, Guelph, Ont. N1G 6J8. Gayline 519-836-4550.

HALIFAX
Gay Youth Alliance, Box 516, 1565 Bannister St., Halifax NS B3J 1X8.

Atlantic Peninsula Political Lesbians for Example (APPLE), P.O. Box 3611, Halifax Post Office Stn., Halifax NS B3J 1K6.

Association for Equality, Box 3611, Halifax South Stn., Halifax NS B3J 1K6. Gayline 902-429-0669.

Gay Youth Alliance, c/o Wendell E. Smith, 1311, 1333 St. Paul St., Halifax, NS B3J 2K9.

HAMILTON
Metropolitan Homophile Assoc., DCI, Box 44, St. B. Hamilton, Ont. L8L 7Y6. Gayline 416-527-0336.

Also at the above address:
Eugene A. Disco

Gay Women of Hamilton
Bisexuels of Hamilton (par group)

KINGSTON
Kingston Women's Centre, Queen's University, 1000 University Ave., Kingston, Ont. K7L 3N5.

Queen's Homophile Assoc.
Metropolitan Homophile Assoc., Queen's Centre, University, Kingston, Ont. K7L 3N5. Ph: 416-341-2626.

KITCHENER/WATERLOO
The Women's Place, 42 E. King St. S., Waterloo, Ont. N2J 1N8. Ph: 519-866-1616.

Waterloo Universities' Gay Liberation Movement, Federation of Students, University of Waterloo, Waterloo, Ont. N2L 3G1. Ph: 519-885-1215, x2372.

LONDON
Homophile Assoc. of London, Ont., 643 College St., London, Ont. N6A 3Z2. Ph: 519-433-3162.

London Lesbian Collective, P.O. Box 470, Station C, London, Ont. N6Y 5T7.

MISSISSAUGA
Gay Equality Mississauga, P.O. Box 756, Station A, Mississauga, Ont. L4Y 2T7.

MONTREAL
Androgynous Community, 1217 Crémieux St., Montreal, PQ H3A 2B1. Ph: 514-866-2131.

Association Communautaire Homosexuelle de l'Université de Moncton, P.O. Box 735, Outremont, PQ H2V 4V9.

Association pour les Droits des Gais du Québec, CP 36, Succ. C, 1000 St. Jean, Québec, PQ G1R 1A5. Ph: 514-683-9671.

Coop Femmes, 3617 Boul. St. Laurent, Québec, PQ G1H 1A5. Ph: 514-683-9671.

Dignity/Montreal, C.P. 61, Succ. Montclair, PQ H3A 3X8.

Eglise Communautaire de Montréal/Montreal Community Church, CP 610, Succ. Montclair, PQ H3A 3X8. Ph: 514-845-4471.

Eglise du Disciple Bien-Aimé, 6581 St. Joseph St., Montreal, PQ H3T 2A4. Ph: 575-3581.

Gay Friends of Concordia meet Thursday in room 323 mail Box at 4:00. For info phone 288-0787.

Gay Info, P.O. Box 810, St. N. N. York, PQ H4A 3H1. Ph: 514-866-4044. Mon-Sat 7:11 PM. Sun 9:00 AM-10:00 PM.

Gayline, 514-931-8668 or 931-5330. 7 days/week 7:11 PM.

Gay McGill, University Centre, 3480 McTavish, Montreal, PQ H3A 1X9.

Gay Social Services Project, 4515 St. Catherine W., Montreal, PQ H3T 1S9. Ph: 514-324-0272.

Gay V. Clinic, Montreal Youth Clinic, Mon-Wed Evenings, 3638 St. Famille, Ph: 514-843-7885 (Robert).

Juvenesse Gai de Montréal (Gay Youth of Montreal) Open to all Quebec and gay males under 21. CP 753, Succursale H., Montréal, Québec H3G 2M7. Meetings, Saturdays, 10:00-11:00 PM. Catherine Street West, Montréal. Telephone: Gay Line.

Lesbian Feminists of Montreal, 5485 St. Urbain, Montreal, PQ H2T 2N6. Ph: 514-842-0341. Mon-Thurs 9:30 AM-5:00 PM. Drop-in Thurs 8 PM.

Metropolitan Community Church, c/o Rev. Joanne Monro, Ph: 514-937-9696.

NACHES Gay Jewish Discussion Group. Women and men welcome. Info: P.O. Box 268, Station 1, Montréal, PQ H3G 2K6. Ph: Harvey 814-688-0249.

Parents of Gays, c/o P.O. Box 610, St. N. York, Montreal, PQ H4A 3H1. Ph: 514-866-4804.

OTTAWA/HULL
Gays of Ottawa/Gais de l'Outaouais, 2919 St. N. Ottawa, Ont. K1V 5W9. 126 (1st floor, 2nd floor). Gayline 613-236-1171. Business 230-0152.

Dignity, P.O. Box 2102, St. N. Ottawa, Ont. K1V 5W3.

Metropolitan Community Church, P.O. Box 668, St. N. Ottawa, Ont. K1P 5T1.

Lesbians of Ottawa Now (LOON), P.O. Box 6057, St. N. Ottawa, Ont. K1P 5T1. Ph: 613-236-1171.

PETERBOROUGH
Trent Homophile Assoc., Box 1524, Peterborough, Ont. K9J 7H7. 2nd floor. Ph: 705-742-6229. Wed-Sun.

PETER GEORGE BC
The gay group in which this club contacted through the City Centre. Phone: 604-563-1214.

QUEBEC
Centre Homophile d'Aide et de Liaison (CHAQ), CP 596, Haute-ville, 175 rue Prince-Arthur, Québec, PQ H1A 5Z5-9971.

Service d'Entraide Homophile de Québec, CP 596, Haute-ville, 250 rue des Franciscains, Québec, PQ G1R 4S1.

REGINA
Alopes Fellowship Society, c/o Society Club, Box 3414, Regina, SK, S4P 3X8.

ST JOHN'S
Metropolitan Homophile Assoc. of Newfoundland, Box 813, St. John's, Nfld. A1C 5K8.

SASKATOON
Gay Community Centre, Box 1662, Saskatoon, SK S7N 3R8. 310-20th St. E. (2nd floor). Ph: 306-652-0972.

Also at the above address:
Gay Academic Union, c/o Prof. Peter Millard.
Gay Association of Youth.

THOMPSON
Thompson Gay Group, Box 483, Thompson, MB R6C 2S6.

THUNDER BAY
Northern Women's Centre, 315 Bay St., Thunder Bay, Ont. Ph: 807-345-7802.

TORONTO
Catalyst Press, 315 Bantline Ave., Scarborough, Ont. M1N 2S6.

Charlworth Charitable Foundation, 19 St. Joseph St., Toronto, Ont. M4Y 1J8. Ph: 416-962-1544.

Community Homophile Association of Toronto (CHAT), 19 St. Joseph St., Toronto, Ont. M4Y 1J8. Ph: 416-962-1544.

Dignity, Box 249, St. N. York, Ont. Ph: 416-962-1544.

Free Lesbians and Gays (FLAG), 277 Bantline St., Apt. 2, Toronto, Ont. M5S 1K3. Ph: 416-962-1544.

Gay Academic Union, c/o Prof. Peter Millard, 19 St. Joseph St., Toronto, Ont. M4Y 1J8. Ph: 416-962-1544.

Gay Alliance Toward Equality (GATE), P.O. Box 156, Station P, Toronto, Ont. M5S 2P7. Ph: 416-962-1544.

Gay Community Calendar, 14-hour recorded message, Ph: 923-GAYS.

Gays in Toronto (IGAT), c/o SAC, Office: Marlborough Circle, University of Toronto, Toronto, Ont.

Gay Youth Group, Church of the Community Centre, 519 Church St., Toronto, Ont. M4Y 2N9. Meetings: Tues 7:30-9 PM. 514-934-0272.

Gay Day Bookstore, 4 Collier St. 1st, Gladstone, Ont. M4W 1L7. Ph: 416-961-4161.

Ha Minshap, Box 506, Station A, Toronto, Ont. M6B 4C2. Ph: 416-961-2664.

Harbinger Lesbian Drop In, 214 Vanier Res., Univ. Ont., Wed 3-5 PM. Ph: 416-961-2664.

Haske Fire, 214 Vanier Res., Univ. Ont., Wed 3-5 PM. Ph: 416-961-2664.

Information 2-Homework Ave., Suite 101, Toronto, Ont. M4Y 1K9. Ph: 416-962-1544.

Integrity, Gay Anglicans 20 Berrington St., Toronto, Ont. Ph: 416-962-1544.

Lesbian Organization of Toronto (LOOT), 342 Jarvis St., Toronto, Ont. M4Y 2G6. Ph: 416-962-1544.

Metropolitan Community Church, 29 Granby St., Toronto, Ont. M5B 1H8. Drop-in Office, Mon-Thurs 7:30-9 PM. Fri-Sat 7:11-9 PM. Church 416-964-9799. Outreach Line: 364-9635.

Ontario Gay Teachers' Caucus, c/o IPS, 193 Carlton St., Toronto, Ont. M5A 2C7.

Pin Triangle Press, P.O. Box 639, Station A, Toronto, Ont. M5W 1K2. Ph: 416-962-1544.

Three of Cups, Toronto's Coffee House, 342 Jarvis St., Toronto, Ont. M4Y 2G6. Ph: 416-961-2662.

TAG, Peer counselling telephone service, Box 6706, St. N. York, Ont. M5W 1K3. Ph: 416-964-6600.

Toronto Women's Bookstore, 85 Harbord St., Toronto, Ont. M5S 1G5. Ph: 416-962-8144.

Transvestites in Toronto, Box 760, Station A, Toronto, Ont. M5W 1X9. Ph: 416-964-7600.

Trinity Aid Foundation, 816 Avenue Road, Toronto, Ont. M4Y 1K3. Ph: 416-962-1544.

Wages Due Lesbians, Box 39, St. N. York, Ont. M5S 4E1. Ph: 416-961-4661.

Women's Archives, Box 928, St. N. York, Ont. M5S 1K3.

VANCOUVER
Dignity/Vancouver, Box 1036, Vancouver, BC V6B 3K5.

Gay Alliance Toward Equality, Box 1463, St. N. York, Ont. M5S 2P7. Ph: 416-961-2662.

The Gay Fellowship, 2102 Dollaghan Highway, North Vancouver, BC Ph: 604-293-3966. Meet 2nd Thurs at 8 PM. 416-961-2662.

Gay People of Simon Fraser, c/o Student Society, Simon Fraser University, Burnaby, BC. Tel: 491-3181 or 291-3111.

Gay People of UBC, Box 9, Student Union, Vancouver, BC. Tel: 681-8800.

Right to Life, 1000 West Hill, Ont. M4M 1A8.

SEARCH Society for Education, Action, Research & Counseling in Sexuality, Box 4803, Bantline Circle, Vancouver, BC. V7X 1A8.

SEARCH Community Services, 28 44 Seymour St., Vancouver, BC. Ph: 681-8800-1038.

SEARCH Youth Group, c/o SEARCH, 28 44 Seymour St., Vancouver, BC.

VICTORIA
Victoria Women's Centre, 2068 Roseberry St., Victoria, BC V8Y 3T7.

University of Victoria Gay Club, Student Union Building, 12 of Victoria, BC V8W 2V4.

WINDSOR
Windsor Gay Unity, Box 7002, Sandwich City, Windsor, Ont. M9A 1P5. Ph: 519-252-9979.

WINNIPEG
Council on Homosexuality and Religion, P.O. Box 1912, Winnipeg, MB R2W 3K6.

Dignity/Winnipeg, Box 1912, Winnipeg, MB R2W 3K6.

UAMSU, University of Manitoba, Winnipeg, MB R2T 2N2. Ph: 204-474-8216.

Manitoba Gay Coalition, P.O. Box 142, St. N. York, Winnipeg, MB R2W 3K6.

Manitoba Physicians for Sexual Orientation Understanding, Box 3742, Station B, Winnipeg, MB R2W 3K6.

Winnipeg Gay Youth, Box 27, UAMSU, Winnipeg, MB R2T 2N2. Ph: 204-474-8216.

Winnipeg Lesbian Society, c/o A Woman's Place, 143 Walnut St., Winnipeg, MB R3G 1P2. Ph: 204-786-4561.

NATIONAL/REGIONAL
Canadian Gay Archives, Box 639, St. N. York, Toronto, Ont. M5S 1G2. Ph: 416-962-1544.

Coalition for Gay Rights in Ontario, P.O. Box 156, St. N. York, Toronto, Ont. M5S 2P7.

Committee to Defend John Giamprini, P.O. Box 608, St. N. York, Toronto, Ont. M5S 2P7.

Libertarians for Gay Rights, c/o Ian Young, 315 Bantline Ave., Toronto, Ont. M4M 2S9.

NOP Gay Caucus, 163 Burslem Rd., Toronto, Ont. M6H 2V6.

National Gay Rights Coalition, Coalition Nationale pour les Droits des Gais (NCRG/CNDG), 2915 Succ. D., Ottawa, Ont. K1P 5W9. Ph: 613-233-0151.

Ontario Gay Teachers' Caucus, c/o Terry Phillips, 843 Broadview Ave., Box 30, Toronto, Ont. M4M 2S9.

Protestant Regional Office, NCRG, P.O. Box 3742, Station B, Winnipeg, MB R2W 3K6.

PUBLICATIONS
After Stonewall, Box 2051, 266 Graham, Winnipeg, MB R3C 2M2.

The Body Politic, 1414-25th St., Toronto, Ont. M5W 1K8.

Gay Tide, Box 1463, St. N. York, Ont. M5S 2P7.

Lesbian, Gay, & Bisexual, c/o APPLE, 44 Arlington Ave., Halifax, NS B3N 2A1.

Lesbian, Gay & Bisexual, c/o APPLE, 44 Arlington Ave., Halifax, NS B3N 2A1.

Lesbian, Gay & Bisexual, c/o APPLE, 44 Arlington Ave., Halifax, NS B3N 2A1.

Need Information?
In Toronto
923-GAYS
The Gay Community Calendar
24-hour recorded message

Community events
Dances
Meetings
Media

Body Politic/31

Sign for your rights

Canada has a Bill of Rights.
It also has a Human Rights Act.
Gay people are mentioned in
neither of them. As a result, gay
men and women have nothing
to appeal to for protection from
discrimination. The National
Gay Rights Coalition would like
to change that.

Petition 50,000 is one of the
ways of going about it. Some-
time in the fall of 1978, the
NGRC hopes to present to the
Parliament of Canada a list of
50,000 or more Canadian
women and men who feel that
the Canadian Human Rights Act
and the Canadian Bill of Rights

should be amended to include
'sexual orientation.'

If you would like to let the
government know how you feel
on the issue, sign the petition
below and mail it to: NGRC, Box
2919, Station D, Ottawa, ON,
K1P 5W9. If you can get two
friends to sign with you, so
much the better — there's
space for three names.

For many people, Petition
50,000 may be the only way to
get directly involved in a move-
ment affecting the lives of
millions of Canadians. If you are
one of those, please act today.
Sign the petition, get two more
signatures if you can, clip it and
mail it. The address again:

NGRC
Box 2919, Stn D
Ottawa, ON
K1P 5W9

You're an important person.
You're one in fifty thousand.

PETITION

Canada

WHEREAS homosexual men and women in Canada have no legal
protection against discrimination; and

WHEREAS homosexual men and women have been discrim-
inated against in employment and in access to public services; and

WHEREAS A Gallup Poll released in June 1977 revealed that
52% of Canadians favour the inclusion of a provision in the Cana-
dian Human Rights Act for the protection of homosexual men and
women against such discrimination, versus only 30% opposed:

*Therefore we, the undersigned, call upon Parliament to amend the
Canadian Human Rights Act to include 'sexual orientation'
among the prohibited grounds of discrimination listed therein.*

ATTENDU QUE les homosexuels du Canada, hommes et
femmes, ne jouissent pas d'une protection légale contre la
discrimination;

ATTENDU QUE des homosexuels et lesbiennes ont été dis-
criminés en matière d'emploi et d'accès à des services publics;

ATTENDU QUE les résultats d'un sondage GALLUP, publiés en
juin 1977, révèlent que 52% des Canadiens, contre 30%, sont
favorables à l'inclusion d'une disposition, dans la Loi canadienne
sur les droits de la personne, pour protéger les homosexuel(le)s
contre une telle discrimination;

*Nous, les soussignés, demandons au Parlement de modifier la Loi
canadienne sur les droits de la personne et la Déclaration cana-
dienne des droits pour y inclure 'orientation sexuelle' parmi les
motifs de discrimination illicite.*

Signature

City/ville

Signature

City/ville
